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# ANALYTICAL REVIEW,

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PHILOSOPHY.

ART. I. *Darwin's Zoonomia, concluded from p. 463, of our last Vol.*

IN the next five of his remaining sections, the author lays down his general doctrines concerning animal nature, more especially that of man, both verging towards indisposition, and in a state of disease. Many have written to little purpose, and every body talks about *temperaments*. These form the subject of the thirty first section, in which the reader will find Dr. D. maintaining his character of a clear observer and original thinker.

P. 355. '1. *The temperament of decreased irritability.*—The diseases, which are caused by irritation, most frequently originate from the defect of it; for those, which are immediately owing to the excess of it, as the hot fits of fever, are generally occasioned by an accumulation of sensorial power in consequence of a previous defect of irritation, as in the preceding cold fits of fever. Whereas the diseases, which are caused by sensation and volition, most frequently originate from the excess of those sensorial powers, as will be explained below.

'The temperament of decreased irritability appears from the following circumstances, which shew that the muscular fibres, or organs of sense, are liable to become torpid or quiescent from less defect of stimulation than is productive of torpor or quiescence in other constitutions.

'1. The first is the weak pulse, which in some constitutions is at the same time quick. 2. The next most marked criterion of this temperament is the largeness of the aperture of the iris, or pupil of the eye, which has been reckoned by some a beautiful feature in the female countenance, as an indication of delicacy, but to an experienced observer it is an indication of debility, and is therefore a defect, not an excellence. The third most marked circumstance in this constitution is, that the extremities, as the hands and feet, or nose and ears, are liable to become cold and pale in situations in respect to warmth, where those of greater strength are not affected. Those of this temperament are subject to hysteric affections, nervous fevers, hydrocephalus, scrophula, and consumption, and to all other diseases of debility.

'Those who possess this kind of constitution, are popularly supposed to be more irritable than is natural, but are in reality less so. This mistake has arisen from their generally having a

greater quickness of pulse, as explained in sect. XII. 1. 4. XII. 3. 3.; but this frequency of pulse is not necessary to the temperament, like the debility of it.

‘ II. *Temperament of sensibility.*—There is not properly a temperament, or predisposition to disease, from decreased sensibility, since irritability and not sensibility is immediately necessary to bodily health. Hence it is the excess of sensation alone, as it is the defect of irritation, that most frequently produces disease. This temperament of increased sensibility is known from the increased activity of all those motions of the organs of sense and muscles, which are exerted in consequence of pleasure or pain, as in the beginning of drunkenness, and in inflammatory fever. Hence those of this constitution are liable to inflammatory diseases, as hepatitis; and to that kind of consumption which is hereditary, and commences with slight repeated hæmoptoe. They have high-coloured lips, frequently dark hair and dark eyes with large pupils, and are in that case subject to gutta serena. They are liable to enthusiasm, delirium, and reverie. In this last circumstance they are liable to start at the clapping of a door; because the more intent any one is on the passing current of his ideas, the greater surprise he experiences on their being disordered by some external violence, as explained in sect. XIX. on reverie.

‘ As in these constitutions more than the natural quantities of sensitive motions are produced by the increased quantity of sensation existing in the habit, it follows, that the irritative motions will be performed in some degree with less energy, owing to the great expenditure of sensorial power on the sensitive ones. Hence those of this temperament do not attend to slight stimulations, as explained in sect. XIX. But when a stimulus is so great as to excite sensation, it produces greater sensitive actions of the system than in others; such as delirium or inflammation. Hence they are liable to be absent in company; sit or lie long in one posture; and in winter have the skin of their legs burnt into various colours by the fire. Hence also they are fearful of pain; covet music and sleep; and delight in poetry and romance.

‘ As the motions in consequence of sensation are more than natural, it also happens from the greater expenditure of sensorial power on them, that the voluntary motions are less easily exerted. Hence the subjects of this temperament are indolent in respect to all voluntary exertions, whether of mind or body.

‘ III. *The temperament of increased voluntariness.*—Those of this constitution differ from both the last mentioned in this, that the pain, which gradually subsides in the first, and is productive of inflammation or delirium in the second, is in this succeeded by the exertion of the muscles or ideas, which are most frequently connected with volition; and they are thence subject to locked jaw, convulsions, epilepsy, and mania, as explained in sect. 34. Those of this temperament attend to the slightest irritations or sensations, and immediately exert themselves to obtain or avoid the objects of them; they can at the same time bear cold and hunger better than others, of which Charles the twelfth of Sweden was an instance. They are suited and generally prompted to all great



great exertions of genius or labour, as their desires are more extensive and more vehement, and their powers of attention and of labour greater. It is this facility of voluntary exertion, which distinguishes men from brutes, and which has made them lords of the creation.

‘IV. *The temperament of increased association*.—This constitution consists in the too great facility, with which the fibrous motions acquire habits of association, and by which these associations become proportionably stronger than in those of the other temperaments. Those of this temperament are slow in voluntary exertions, or in those dependent on sensation, or on irritation. Hence great memories have been said to be attended with less sense and less imagination from Aristotle down to the present time; for by the word memory these writers only understood the unmeaning repetition of words or numbers in the order they were received, without any voluntary efforts of the mind.

‘In this temperament those associations of motions, which are commonly termed sympathies, act with greater certainty and energy, as those between disturbed vision and the inversion of the motion of the stomach, as in sea-sickness; and the pains in the shoulder from hepatic inflammation. Add to this, that the catenated circles of actions are of greater extent than in the other constitutions. Thus if a strong vomit or cathartic be exhibited in this temperament, a smaller quantity will produce as great an effect, if it be given some weeks afterwards; whereas in other temperaments this is only to be expected, if it be exhibited in a few days after the first dose. Hence quartan agues are formed in those of this temperament, as explained in sect. xxxii, on diseases from irritation, and other intermittents are liable to recur from slight causes many weeks after they have been cured by the bark.

‘V. The first of these temperaments differs from the standard of health from defect, and the others from excess of sensorial power; but it sometimes happens that the same individual, from the changes introduced into his habit by the different seasons of the year, modes or periods of life, or by accidental diseases, passes from one of these temperaments to another. Thus a long use of too much fermented liquor produces the temperament of increased sensibility; great indolence and solitude that of decreased irritability; and want of the necessaries of life that of increased voluntariness.’

The first of these temperaments, might perhaps, be termed of *deficient*, with greater propriety than *decreased* irritability; the second of *excessive*, than *increased* sensibility; since *increase* and *decrease* imply a comparison of two states of the same thing, which is not intended here. But, whether this trifling remark be pertinent or not, we may add, that all the individuals within our knowledge, belonging to the first temperament, have flesh, as it is expressed, difficult to heal. This, from other considerations, and indeed from the principles of the present work, we apprehend, must be a circumstance general in the temperament of *defective* irritability. On some occasions it will also be observed in the temperament of *excessive* sensibility, as where care is not

taken to exclude the air from wounds, and where the proper means of abating inflammation are not adopted. In cases where the irritability is diminished by time or excess, inflammations are less liable to suppurate, and are longer in dispersing. This, which the writer of the present article has often observed in habitual eruptions, as pimples, and in inflammations of the upper eye-lid, is a fact analogous to the slower healing of wounds. He has also seen children, in whom the temperament of excessive voluntariness was strongly marked, much affected by diseases of sensation. Whether this observation applies to many individuals, he cannot say. But the transition from the former of these temperaments to the latter, during the advance of life, seems not improbable.

The following is an accurate statement of particulars observable in an individual well known to the author of this analysis. 1. Pulse weak and somewhat quick.—2. Pupil habitually expanded.—3. Cold extremities.—4. Pale skin.—5. Lips and cheeks occasionally (but not commonly) high-coloured, when the face is cool to the touch.—6. Propensity to discolour the skin by sitting too near the fire in winter.—7. Starting at sudden noises, and frequent appearance of terror on waking.—8. Acute feeling of pain and pleasure.—9. Flesh difficult to heal. Here all the signs of both the first two temperaments appear to be combined: and in the sense these words are used by Dr. D., there is at once too little irritability, and too much sensibility; insomuch that it seems difficult to determine towards which of these deviations from the standard of robust health the individual inclines. Must we not therefore establish a class compounded of the first two temperaments?—We doubt not but much curious knowledge will arise from comparing individuals with the classification of temperaments proposed in this section.

The next four elaborate sections describe the four classes of diseases; viz. the diseases of irritation, sensation, volition, and association. To each of the former two a recapitulation is judiciously annexed, which will give the reader a better idea of the author's doctrines than any abridgement we can make.

P. 386. 'Those muscles, which are less frequently exerted, and whose actions are interrupted by sleep, acquire less accumulation of sensorial power during their quiescent state, as the muscles of locomotion. In these muscles after great exertion, that is, after great exhaustion of sensorial power, the pain of fatigue ensues; and during rest there is a renovation of the natural quantity of sensorial power; but where the rest, or quiescence of the muscle, is long continued, a quantity of sensorial power becomes accumulated beyond what is necessary; as appears by the uneasiness occasioned by want of exercise; and which in young animals is one cause exciting them into action, as is seen in the play of puppies and kittens.

'But when those muscles, which are habituated to perpetual action, as those of the stomach by the stimulus of food, those of the vessels of the skin by the stimulus of heat, and those which constitute the arteries and glands by the stimulus of the blood, become



become for a time quiescent, from the want of their appropriated stimuli, or by their associations with other quiescent parts of the system; a greater accumulation of sensorial power is acquired during their quiescence, and a greater or quicker exhaustion of it is produced during their increased action.

' This accumulation of sensorial power from deficient action, if it happens to the stomach from want of food, occasions the pain of hunger; if it happens to the vessels of the skin from want of heat, it occasions the pain of cold; and if to the arterial system from the want of its adapted stimuli, many disagreeable sensations are occasioned, such as are experienced in the cold fits of intermittent fevers, and are as various, as there are glands or membranes in the system, and are generally termed universal uneasiness.

' When the quiescence of the arterial system is not owing to defect of stimulus as above, but to the defective quantity of sensorial power, as in the commencement of nervous fever, or irritative fever with weak pulse, a great torpor of this system is quickly induced; because both the irritation from the stimulus of the blood, and the association of the vascular motions with each other, continue to excite the arteries into action, and thence quickly exhaust the ill-supplied vascular muscles; for to rest is death; and therefore those vascular muscles continue to proceed, though with feebler action, to the extreme of weariness or faintness: while nothing similar to this affects the locomotive muscles, whose actions are generally caused by volition, and not much subject either to irritation or to other kinds of associations besides the voluntary ones, except indeed when they are excited by the lash of slavery.

' In these vascular muscles, which are subject to perpetual action, and thence liable to great accumulation of sensorial power during their quiescence from want of stimulus, a great increase of activity occurs, either from the renewal of their accustomed stimulus, or even from much less quantities of stimulus than usual. This increase of action constitutes the hot fit of fever, which is attended with various increased secretions, with great concomitant heat, and general uneasiness. The uneasiness attending this hot paroxysm of fever, or fit of exertion, is very different from that, which attends the previous cold fit, or fit of quiescence, and is frequently the cause of inflammation, as in pleurisy, which is treated of in the next section.

' A similar effect occurs after the quiescence of our organs of sense; those which are not subject to perpetual action, as the taste and smell, are less liable to an exuberant accumulation of sensorial power after their having for a time been inactive; but the eye, which is in perpetual action during the day, becomes dazzled, and liable to inflammation after a temporary quiescence.

' Where the previous quiescence has been owing to a defect of sensorial power, and not to a defect of stimulus, as in the irritative fever with weak pulse, a similar increase of activity of the arterial system succeeds, either from the usual stimulus of the blood, or from a stimulus less than usual; but as there is in general

neral in these cases of fever with weak pulse a deficiency of the quantity of the blood, the pulse in the hot fever is weaker than in health, though it is stronger than in the cold fit, as explained in No. 2. of this section. But at the same time in those fevers, where the defect of irritation is owing to the defect of the quantity of sensorial power, as well as to the defect of stimulus, another circumstance occurs; which consists in the partial distribution of it, as appears in partial flushings, as of the face or bosom, while the extremities are cold; and in the increase of particular secretions, as of bile, saliva, insensible perspiration, with great heat of the skin, or with partial sweats, or diarrhœa.

‘ There are also many uneasy sensations attending these increased actions, which, like those belonging to the hot fit of fever with strong pulse, are frequently followed by inflammation, as in scarlet fever; which inflammation is nevertheless accompanied with a pulse weaker, though quicker, than the pulse during the remission or intermission of the paroxysms, though stronger than that of the previous cold fit.

‘ From hence I conclude, that both the cold and hot fits of fever are necessary consequences of the perpetual and incessant action of the arterial and glandular system; since those muscular fibres and those organs of sense, which are most frequently exerted, become necessarily most affected both with defect and accumulation of sensorial power: and that hence *fever-fits are not an effort of nature to relieve herself*, and that therefore they should always be prevented or diminished as much as possible, by any means which decrease the general or partial vascular actions, when they are greater, or by increasing them when they are less than in health.’

So much for the diseases of irritation: the following passage exhibits Dr. D.’s theory of the diseases of sensation.

P. 412. ‘ When the motions of any part of the system, in consequence of previous torpor, are performed with more energy than in the irritative fevers, a disagreeable sensation is produced, and new actions of some part of the system commence in consequence of this sensation conjointly with the irritation; which motions constitute inflammation. If the fever be attended with a strong pulse, as in pleurisy, or rheumatism, it is termed synocha sensitiva, or sensitive fever with strong pulse; which is usually termed inflammatory fever. If it be attended with weak pulse, it is termed typhus sensitivus, or sensitive fever with weak pulse, or typhus gravior, or putrid malignant fever.

‘ The synocha sensitiva, or sensitive fever with strong pulse, is generally attended with some topical inflammation, as in peripneumony, hepatitis, and is accompanied with much coagulable lymph, or size; which rises to the surface of the blood, when taken into a basin, as it cools; and which is believed to be the increased mucous secretion from the coats of the arteries, inspissated by a greater absorption of its aqueous and saline part, and perhaps changed by its delay in the circulation.

‘ The typhus sensitivus, or sensitive fever with weak pulse, is frequently attended with delirium, which is caused by the deficiency



ciency of the quantity of sensorial power, and with variety of cutaneous eruptions.

‘Inflammation is caused by the pains occasioned by excess of action, and not by those pains which are occasioned by defect of action. These morbid actions, which are thus produced by two sensorial powers, viz. by irritation and sensation, secrete new living fibres, which elongate the old vessels, or form new ones, and at the same time much heat is evolved from these combinations. By the rupture of these vessels, or by a new construction of their apertures, purulent matters are secreted of various kinds; which are infectious the first time they are applied to the skin beneath the cuticle, or swallowed with the saliva into the stomach. This contagion acts not by its being absorbed into the circulation, but by the sympathies, or associated actions, between the part first stimulated by the contagious matter and the other parts of the system. Thus in the natural small-pox the contagion is swallowed with the saliva, and by its stimulus inflames the stomach; this variolous inflammation of the stomach increases every day, like the circle round the puncture of an inoculated arm, till it becomes great enough to disorder the circles of irritative and sensitive motions, and thus produces fever-fits, with sickness and vomiting. Lastly, after the cold paroxysm, or fit of torpor, of the stomach has increased for two or three successive days, an inflammation of the skin commences in points; which generally first appear upon the face, as the associated actions between the skin of the face and that of the stomach have been more frequently exerted together than those of any other parts of the external surface.

‘Contagious matters, as those of the measles and small-pox, do not act upon the system at the same time; but the progress of that which was last received is delayed, till the action of the former infection ceases. All kinds of matter, even that from common ulcers, are probably contagious the first time they are inserted beneath the cuticle or swallowed into the stomach; that is, as they were formed by certain morbid actions of the extremities of the vessels, they have the power to excite similar morbid actions in the extremities of other vessels, to which they are applied; and these by sympathy, or associations of motion, excite similar morbid actions in distant parts of the system, without entering the circulation; and hence the blood of a patient in the small-pox will not give that disease by inoculation to others.

‘When the new fibres or vessels become again absorbed into the circulation, the inflammation ceases; which is promoted, after sufficient evacuations, by external stimulants and bandages: but where the action of the vessels is very great, a mortification of the part is liable to ensue, owing to the exhaustion of sensorial power; which however occurs in weak people without much pain, and without very violent previous inflammation; and, like partial paralysis, may be esteemed one mode of natural death of old people, a part dying before the whole.’

In sect. xxxiv, after defining volition, the author shows how motions, usually termed involuntary, are produced by volition.

Such motions, however, as epileptic convulsions, may be named *morbid voluntary motions*, or *motions in consequence of aversion*. Deliberation does not necessarily intervene between desire or aversion, and the consequent act, or do we always consider consequences. Thus

P. 417. 'If a person has a desire to be cured of the ague, and has at the same time an aversion (or contrary desire) to swallowing an ounce of peruvian bark; he balances desire against desire, or aversion against aversion; and thus he acquires the power of choosing, which is the common acceptation of the word *willing*. But in the cold fit of ague, after having discovered that the act of shuddering, or exerting the subcutaneous muscles, relieves the pain of cold; he immediately exerts this act or volition, and shudders, as soon as the pain and consequent aversion return, without any deliberation intervening; yet is this act, as well as that of swallowing an ounce of the bark, caused by volition; and that even though he endeavours in vain to prevent it by a weaker contrary volition.'

Again, P. 419. 'If any one is told not to swallow his saliva for a minute, he soon swallows it contrary to his will, in the common sense of that word; but this also is a voluntary action, as it is performed by the faculty of volition, and is thus to be understood. When the power of volition is exerted on any of our senses, they become more acute, as in our attempts to hear small noises in the night. As explained in section XIX. 6. Hence by our attention to the fauces from our desire not to swallow our saliva; the fauces become more sensible; and the stimulus of the saliva is swallowed by greater sensation, and consequent desire of swallowing it. So that the desire of volition in consequence of the increased sensation of the saliva is more powerful, than the previous desire not to swallow it. In the same manner if a modest man wishes not to want to make water, when he is confined with ladies in a coach or an assembly-room; that very act of volition induces the circumstance, which he wishes to avoid, as above explained; insomuch that I once saw a partial insanity, which might be called a voluntary diabetes, which was occasioned by the fear (and consequent aversion) of not being able to make water at all.'

The contents of the remainder of this section are—Distinction between voluntary and sensitive, or associate motions. — All pain from excess or defect of motion: with the former there is heat of the pained part, or of the whole body; in the latter no increase of heat, but generally coldness of the extremities, which is the true criterion of nervous pains. No pain is felt during great voluntary exertions—pugilists do not feel their bruises till after the battle; great exertion, however, frequently alternates with great sensation. Hence we oppose voluntary efforts to pain; we hold our breath or scream, and grin or bite, because the muscles used in these actions are those most frequently or strongly exerted in infancy: and animals (as hogs and dogs), which have strenuously exerted their muscles of respiration, cry much more when in pain, than such animals as 'use little or no language in their common modes of life, as horses, sheep



sheep and cows.' These are observations equally curious and pleasing: it is impossible, however, before we assent, not to pause, and silently think over the habits of our domesticated animals, when in pain, and in their ordinary state. The deliberation suggests questions of fact, which we cannot at present determine: for instance, are not calves and foals much given to lowing and neighing? and is there such a contrast between the frequency of the mewling of the kitten and the bleating of the lamb, as appears afterwards between the vociferation of the cat, and the silence of the sheep, under suffering?—Mad dogs bite to relieve pain—the phenomena of convulsions, and those of laughter, explained upon this principle—why children cannot tickle themselves—death from immoderate laughter—of cataleptic spasms—of the locked jaw—of painful cramps—syncope explained—no external objects perceived in syncope, because the concurrence of the voluntary power is requisite to fit the senses for perception—palsy from vehement exertion—other causes of quiescence frequently concur—palsy from diseased liver—the muscles most frequently exerted are most liable to palsy; hence hemiplegia of the right side most common. Diseased sensual motions also from excess, or defect of voluntary exertion; hence madness in some constitutions (as convulsions in others) from pain occasioned by defect of stimulus—madness and convulsions alternate in the same patient.

P. 432. 'Madness is distinguishable from delirium, as in the latter the patient knows not the place where he resides, nor the persons of his friends or attendants, nor is conscious of any external objects, except when spoken to with a louder voice, or stimulated with unusual force, and even then he soon relapses into a state of inattention to every thing about him. Whilst in the former he is perfectly sensible to every thing external, but has the voluntary powers of his mind intensely exerted on some particular object of his desire or aversion, he harbours in his thoughts a suspicion of all mankind, lest they should counteract his designs; and while he keeps his intentions, and the motives of his actions profoundly secret, he is perpetually studying the means of acquiring the object of his wish, or of preventing or revenging the injuries he suspects.'

Why man more liable to madness than brutes—immoderate suspicion generally the first symptom of insanity—want of shame and cleanliness—madmen patient of cold, hunger and fatigue—pleasurable delirium and insanity—pain of martyrdom not felt—dropsy much relieved by insanity—inflammation cured by it—pain relieved by reverie, which is an exertion of voluntary and sensitive motions—the methods of relieving pain deduced from their nature. Under the heads which we have thus briefly extracted, many curious cases are introduced.

Of sect. xxxv, on the diseases of association, the contents are as follows:

P. 441. 'I. 1. Sympathy or consent of parts.—Primary and secondary parts of an associated train of motions reciprocally affect each other.—Parts of irritative trains of motion affect each other in four ways.—Sympathies of the skin and stomach,—Flushing of the

the face after a meal.—Eruption of the small-pox on the face.—Chiliness after a meal.—2. Vertigo from intoxication.—3. Absorption from the lungs and pericardium by emetics.—In vomiting the actions of the stomach are decreased, not increased.—Digestion strengthened after an emetic.—Vomiting from deficiency of sensorial power.—4. Dyspnoea from cold bathing.—Slow pulse from digitalis.—Death from gout in the stomach. II. 1. Primary and secondary parts of sensitive associations affect each other.—Pain from gall-stone, from urinary stone.—Hemicrania.—Painful epilepsy.—2. Gout and red face from inflamed liver.—Shingles from inflamed kidney.—3. Coryza from cold applied to the feet.—Pleurisy.—Hepatitis.—4. Pain of shoulders from inflamed liver. III. Diseases from the associations of ideas.

On account of the close dependance of the different parts of the reasoning, it is almost impracticable to give a connected and intelligible abstract either of this section, or of the next, which treats on the periods of diseases, in fewer words than the author has employed. The topics in the latter are these :

P. 452. 'I. Muscles excited by volition soon cease to contract, or by sensation, or by irritation, owing to the exhaustion of sensorial power.—Muscles subjected to less stimulus have their sensorial power accumulated.—Hence the periods of some fevers.—Want of irritability after intoxication. II. 1. Natural actions catenated with daily habits of life.—2. With solar periods.—Periods of sleep.—Of evacuating the bowels.—3. Natural actions catenated with lunar periods.—Menstruation.—Venereal orgasm of animals.—Barrenness.—Periods of diseased animal actions from stated returns of nocturnal cold, from solar and lunar influence.—Periods of diurnal fever, hectic fever, quotidian, tertian, quartan fever.—Periods of gout, pleurisy, of fevers with arterial debility, and with arterial strength.—Periods of raphania, of nervous cough, hemicrania, arterial hæmorrhages, hæmorrhoids, hæmoptoe, epilepsy, palsy, apoplexy, madness. IV, Critical days depend on lunar periods. Lunar periods in the small-pox.'

Sect. xxxvii. On digestion, secretion, nutrition, increase and consolidation of inanimate matter—original organization of animal matter not produced by chemical principles—hunger—digestion cannot be imitated out of the body, because the materials are so situated with respect to warmth, moisture, and motion, that they immediately run into the vinous or acetous fermentation, unless the new sugar be immediately taken up by the numerous absorbents of the stomach and bowels—lacteals absorb by animal selection or appetency. The glands and pores absorb by animal selection. Nutrition is applied during the elongation of the fibres—resembles inflammation. It may seem easier to preserve than reproduce animals—old age and death from the decay and cessation of irritability—original fibres of the organs of sense and muscles remain unchanged—art of long life consists in using no greater stimulus than is just sufficient to keep us in vigour; and gradually, in growing old, to increase the stimulus of our aliment, as the irritability of the system diminishes.

Sect. xxxviii. Oxygenation of the blood in the lungs and placenta. The doctrines of this short section are probably such as  
many



many modern publications have familiarized to the philosophical reader. He will, however, meet with some new views and curious illustrations of physiological phenomena.

SECT. XXXIX. On generation.—Into the contents of this section we shall forbear entering. A quotation, which we shall immediately make, gives the outline of the author's system. Section XL is a republication of an *Essay on the Ocular Spectra of Light and Colour*, by Dr. R. W. Darwin, from the *Phil. Trans.* Vol. LXXVI. An appendix, containing an elucidation of some positions, is added. This is followed by an index; and the index by an advertisement, giving the agreeable promise of a second volume; which is to contain a nosology, a history, as it is called, of diseases, with their treatment, and a materia medica. The quotation to which we have just alluded consists of part of a copy of verses, by Mr. Dewhurst Bilsborrow, elegantly enumerating the contents of this volume, p. vii.

— — — Hail to the bard! who sung  
How the fair flower, by zephyr woo'd, unfurls  
Its painting leaves, and waves its azure curls;  
Or spreads in gay undress its lucid form  
To meet the sun, and shuts it to the storm;  
While in green veins impassion'd eddies move,  
And beauty kindles into life and love.

' How the first embryon-fibre, sphere, or cube,  
Lives in new forms,—a line,—a ring,—a tube;  
Closed in the womb with limbs unfinish'd layes,  
Sips with rude mouth the salutary waves;  
Seeks round its cell the sanguine streams that pass,  
And drinks with crimson gills the vital gas;  
Weaves with soft threads the blue meandering vein,  
The heart's red concave, and the silver brain;  
Leads the long nerve, expands the impatient sense,  
And clothes in silken skin the nascent ens.

' Erewhile, emerging from its liquid bed,  
It lifts in gelid air its nodding head;  
The light's first dawn with trembling eyelid hails,  
With lungs untaught arrests the balmy gales;  
Tries its new tongue in tones unknown, and hears  
The strange vibrations with unpractised ears;  
Seeks with spread hands the bosom's velvet orbs,  
With closing lips the milky fount absorbs;  
And, as compress'd the dulcet streams distil,  
Drinks warmth and fragrance from the living rill:—  
Eyes with mute rapture every waving line,  
Prints with adoring kifs the Paphian shrine,  
And learns ere long, the perfect form confess'd,  
Ideal beauty from its mother's breast.

' Now in strong lines, with bolder tints design'd,  
You sketch ideas, and portray the mind;  
Teach how fine atoms of impinging light  
To ceaseless change the visual sense excite;  
While the bright lens collects the rays, that swerve,  
And bends their focus on the moving nerve.

How

How thoughts to thoughts are link'd with viewless chains,  
 Tribes leading tribes, and trains pursuing trains;  
 With shadowy trident how volition guides,  
 Surge after surge, his intellectual tides;  
 Or, queen of sleep, imagination roves  
 With frantic sorrows, or delirious loves.'

The length of this analysis alone sufficiently declares our sense of the uncommon merit of the present work. As the public, however, is scarcely interested in any thing more than in knowing where to seek for knowledge applicable to the conduct of life, we deem the occasion important enough, before we take our final farewell of Zoonomia, to warrant us in assigning it's distinguishing characters. 1. In matter and arrangement, we consider it as one of the most original productions ever delivered from the press. No reader, however careless, can fail to notice how largely the author has drawn from his own stores. 2. It may be said to swarm with discoveries and interelling opinions. In two respects, Dr. D. appears to us not to have consulted the *immediate* interest of his reputation; in the first place, by not publishing sooner, and in the second, by not publishing many of his sections separately. The effect of the first has been anticipation, as in that part of his book which coincides with the Elements of Dr. John Brown; not to insist upon other examples. Again, by exposing to view so great a body of information at once, he has perhaps diminished the apparent magnitude of the several parts. Let the reader suppose a peculiar treatise to have been dedicated to the mechanism of ideas (a discovery, in our apprehension, not less important or difficult than that of the circulation of the blood)—another to the four faculties of the sensorium—a third to the doctrine of instinct—a fourth to another theory—and he will probably think, that if one section could address another, it might use Livy's modest reflection upon the possible fate of his history: *si in tantâ rerum turbâ, mea fama in obscuro sit, nobilitate ac magnitudine earum quæ nomini officient meo me consoler.* We nevertheless are decidedly of opinion, that the author, by the manner of his publication, has best consulted the *stability* of his reputation, and, what is very dear to a truly wise man, the benefit of his species.

3. By showing how perpetually the state of the patient varies in the course of the same illness, Dr. D. has, we think, done infinite service, in turning the attention of practitioners from the *names* of diseases to the real morbid condition. 4. To harbour general repugnance against medical systems, is the certain indication of a mind for which prejudice is too strong. There must be, among things possible, a true theory of the motions of animated as well as of inanimate nature; and for the reception of this, whenever it shall appear, every person, who is a genuine lover of truth, must have his understanding prepared. But even though the present author should have erred in his combination of facts, his work, which is richer in this respect than any other of the same class, without exception, derives an immense value from the quantity of original observations it contains. 5. Quack medicines sell not only in consequence of the false



false attestations of advertisements, but also from the appeals made by their compounders to the false conceptions of the purchasers. Hence so many of these compositions are recommended by the title of *VEGETABLE*; as if the vegetable kingdom did not furnish articles as acrimonious and destructive as the mineral, or as if it signified to the patient, provided he is restored to good health, whence the resources of the medical art are derived. To destroy these fatal illusions there are only two ways; to discover a remedy for disorders heretofore incurable, upon every one of which a swarm of impostors subsists, or instruct the public in pathology. By this we are rendered secure against empirics, and ignorant practitioners; who are alike the vampires of society, alike suck the gold and blood of the helpless. Moreover, after the appearance of a work like the present, even practitioners of a superiour order must take pains to improve, otherwise they will forfeit the confidence of their well-informed patients.

B. W.

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NATURAL AND EXPERIMENTAL PHILOSOPHY.

**ART. II.** *Lectures on Natural and Experimental Philosophy, considered in its present State of Improvement. Describing in a familiar and easy Manner, the principal Phenomena of Nature; and shewing that they all co-operate in displaying the Goodness, Wisdom, and Power of God.* By George Adams, Mathematical Instrument Maker to his Majesty. In five Volumes. 8vo. The fifth Volume consisting of the Plates and Index. Price 11. 10s. in Boards. Sold by the Author, in Fleetstreet. 1794.

THIS work is dedicated to the princess royal, and comes forth under the patronage of a very respectable list of subscribers. In the preface, Mr. Adams informs us, that the plan first occurred to him about twenty five years ago; at which time he was eye-witness in France and Switzerland to the zeal and industry, with which principles subversive of all order and religion were propagated under the veil of philosophy. He observed, that societies were formed to extend the influence of writings directly opposed to divine revelation. It was evident, says he, that these men investigated nature with a view to darken the mind. These facts alarmed him, and he concluded, that the best method of opposition would be to exhibit a system of philosophy, which should show, that physics, properly understood, would ever go hand in hand with religion, and all it's branches converge in God, the centre of truth, and source of all perfection.

With these views he began to collect materials. But on his return to England the impression wore off, and he laid aside his design, till he saw attempts of the same nature made in this country, and a philosophical society, the name of which however he does not mention, publishing tracts hostile to good order, and the best interests of mankind; till he had reason to think, that men were pensioned by republicans; and till it was publicly avowed, that the french reformers were philosophers, friends to humanity, and superiour to the creed of any

any sect. Then it was that Mr. A. thought it high time to show, that true philosophy is no friend to principles like these.

The number of lectures are fifty-two. The first five explain the nature and properties of air, it's resistance, weight, and pressure, the construction of the barometer, the dimensions of the atmosphere, the elasticity, rarefaction, and condensation of air, as exhibited in chimneys, in various hydraulic machines, and in the air pump, it's existence in the pores of different substances, it's indispensable utility in respiration, and it's effects as the medium of sound. The sixth, seventh, eighth, and ninth lectures relate to the nature and properties of fire. Mr. A. considers it as a real material substance, penetrating bodies, tending to distribute itself in a kind of equilibrium, enlarging the dimensions of bodies as shown by the pyrometer and other effects. The thermometer, as an instrument to measure sensible heat, comes of course under his notice; as likewise the modern discoveries concerning latent heat in the solid, fluid, and elastic states of bodies. The doctrines of ignition and combustion necessarily lead him to treat of the nature of atmospheric air, flame, and phlogiston, in the latter of which principles Mr. A. is a believer. He concludes this subject by explaining the detonation of gunpowder, the phenomena of solution, of odours, the excitation of fire, of fermentation and effervescence, together with the theory of animal heat, as taught by the celebrated Crawford.

In his tenth lecture, he treats on the nature and properties of elastic fluids. By some mistake in the numbering, there is no eleventh lecture. Lecture the twelfth is occupied on the nature and properties of water; the thirteenth, of water in the state of ice; and the fourteenth, on the method of reasoning in philosophy. The nine following lectures, from fifteen to twenty-three inclusive, relate to the properties and effects of light. Dioptrics, catoptrics, the nature of vision, the doctrine of light and colours, the formation of the rain-bow, the phosphorism of bodies, and the construction of telescopes and microscopes, are the subjects here treated under their respective titles. The twenty-fourth lecture treats of the nature and properties of matter. The twenty-fifth exhibits the opinions of the ancients concerning matter and materialism. The seven following lectures, from twenty-two to thirty-five inclusive, are upon mechanics, under the titles of motion in general, accelerated motion, the centre of gravity, the motion of projectiles, the communication of motion, the mechanical powers, and the difference between theory and practice in mechanics. Lectures thirty-three, thirty-four, and thirty-five relate to hydrostatics, or such effects as arise from the gravity of fluids. From lecture thirty-six to forty-five, the author treats of astronomy, viz. the general principles; the copernican system; explanation of the seasons; of the relative phenomena of the planets; of eclipses; of parallax and refraction; of time; of globes and other instruments for teaching; of the construction of the universe; and of physical astronomy. The four following lectures are employed on electricity. The fiftieth treats of magnetism; the fifty-first of the instruments for meteorological observations; and the fifty-second, which is the last lecture, on rain, and the other phenomena presented by the changes in the atmosphere.

This work being offered to the public as a general compendium of science, drawn up chiefly with a view to exhibit the final purposes of the



the objects around us, we need not enter into a fuller analysis of its contents. The character of the book with regard to the order and accuracy of its contents, and the success of the author in developing that great system, or whole, of which so small a part comes under our notice, will constitute the chief objects of inquiry on the part of the public, concerning a work of this nature.

The whole, considered as an explanation of numerous facts, is clear, popular, and entertaining. It would have been much more valuable, if a regular or methodical plan had been followed; which is not the case, as the reader may perceive in the outline of the lectures, neither is it found in the lectures themselves. We think likewise, that Mr. A. would have done better, if he had written the work in his own language, instead of inserting very numerous and long quotations from authors in their own words, which produce a confusion of effect common to mere compilations. We regret likewise in this, as well as most other introductory works, a want of correct and frequent reference to the authorities where the facts and appearances have been collected; a want which renders such books of much less use to men of solid research, than they might otherwise prove. Mr. A. every where professes to avoid mathematical theory, which he in general respects, though in a few places he shows an aversion to what he calls mathematical sophistry. Hence, in many instances, his explanations are merely illustrative; or else mutilated by avoiding those subjects, which form the most incontrovertible parts of natural philosophy.

With regard to particular facts, and the leading doctrines, we are not to expect novelty in a general work. It is not the duty of the philosopher, who undertakes the arduous task of composing an entire treatise on physics, to enter deeply into controversy, but to avail himself of the best materials to which he can have access. Mr. A. commonly relates the facts with fidelity; but in the general doctrines we think he enters too much into controversial dissertation; so much so indeed, that we think he has greatly injured his book by that means. Mr. A. believes, with many eminent philosophers, that fire is a peculiar matter: but though he has stated the arguments on one side rather in an ample manner, he has not given a clear or candid account of the particulars of the controversy. He even proceeds to follow Mr. Jones in applying this fluid, of doubtful existence, to account for cohesion, and other natural appearances. His dissertation on the primary properties of matter in the twenty-fourth lecture, which in point of order, we think, ought to have occupied the first place in his system, abounds with false reasoning, false facts, and that confusion, which occupies the minds of many persons, who have not enough attended to mathematical subjects, whenever they speak of infinities. He denies the inertia of matter as to the fact of its persevering in motion, till some positive cause deprives it of the velocity it may possess; and accordingly he holds, contrary to the proofs generally admitted, that motion would decay, if it were not maintained by the agency of a *class of beings* totally distinct from matter, *except by this property of motion*. In his physical astronomy, ten pages are occupied to exhibit a system grounded on the position, that a plenum exists every where; that fire pervades the heavenly spaces; that impulse is the only cause of motion; that every lasting motion is of such a nature, that it would renew itself if it were stopped; that rest, *which is mechanical death*, inevitably follows when the causes of motion

motion are no longer present; that it is consequently absurd to suppose the heavenly motions depend upon projection in a vacuum, but on the contrary, they must depend on, and be supported by the motion of the medium in which they move. Without entering into the old arguments against vortices and a plenum, we shall only remark, that an elementary book does not appear to be the proper place for the introduction and discussion of new systems, particularly when grounded on mere hypothesis. The reader must not imagine, however, that Mr. A. does not explain the Newtonian astronomy, though the abovementioned system comes first in order. In his electricity, Mr. A. maintains the system of two fluids, which we admit to be fully as probable as the positive and negative electricity of Franklin. But we wish for further proof, before we can admit, with Mr. A., that political cabal had any thing to do in producing the general esteem, which has been paid to the virtues and talents of that excellent man\*.

In his developement of final causes, Mr. A. is in general happy, though sometimes trivial and presumptive. His religious observations are frequently just, but often inflated, verbose, and full of strained admiration. In his method of attacking the enemies of our religion, and the modern political reformers, his zeal is fervent: so fervent indeed, that he does not recollect how much service charity and candour might afford to the cause he supports. He adopts no hope of converting the infidel, or reforming the anarchist. No gleam of compassion, no conciliating exhortation, like those of the amiable Niewentytt†, appear in his pages. Every man of error is at once

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\* The remark of Mr. Adams is (Vol. iv, p. 325) that many parts of Franklin's theory of electricity, he conceives, would never have been accredited, if it had not been necessary for party purposes to establish the author's reputation as a philosopher. And he adds, in a note, that on this head the anecdotes to be related are numerous and curious. It may possibly be for want of knowing any of these numerous anecdotes, that the writer of this article feels that uneasy sensation, which naturally arises in the mind when we see eminent worth calumniated. The doctrine of plus and minus electricity was perspicuously and modestly proposed by Franklin forty-five years ago, and his reputation as an enlightened philosopher, and a man of universal benevolence, was established throughout Europe long before the wretched contest about the liberties of America. Such reputations are not to be formed by the voice of party. If there were no other evidence of the extensive powers and enlarged mind of Franklin than the Experiments, Observations, and Letters, in 4to, of which the latest edition bears date twenty-six years ago, these would be sufficient to place him in the first rank of great and truly useful men. We sincerely hope, for the honour of science, that neither the rancour of political enmity, nor the zeal of silly admiration, may have acted meanly with respect to the fame of a man, which cannot be affected by either: and with equal sincerity we lament, that the spirit of party should ever be introduced into the calm regions of philosophical inquiry. It may be of advantage to Mr. A. to look over his own work, and think deeply, candidly, and seriously of this.

† Religious Philosopher.



classed among the arrogant and presumptive slaves of passion, the enemies of reason, the angry repeaters of positive assertion instead of proof. What has been the gradual consequence of this earnest degradation of the abilities and principles of the opposers of revelation, which zealous christians are so prone to attempt?—Injury to the cause of christianity. Their young pupils, who never suspected that men of sincerity, of regular conduct, of clear intellect, and of cool conversation may be infidels, are astonished when they come to discuss the subjects of revelation with an individual of this description. The removal of the prejudice against him, has prepared for the reception of another in his favour, and the arguments of the unbeliever have more readily found admittance into the mind of the christian.

Upon the whole, this performance is of considerable value as a collection of interesting facts; but by no means as a complete system of natural philosophy. It wants the regularity, precision, and accuracy, on which the popular reader might depend; and is professedly too loose in it's construction for the inquirer, who may desire to become master of the subject.

The fifth volume contains a copious index, and thirty-nine beautiful engravings.

X.

## HISTORY.

ART. III. *Pieces interessantes servant à constater les principaux Evénements qui se sont passés sous la Mairie de J. Petion, Membre de l'Assemblée Constituante, de la Convention Nationale, & Maire de Paris. Tome quatrieme.—Interesting Papers, explanatory of the principal Events that occurred during the Mayoralty of J. Petion, Member of the Constituent Assembly, of the National Convention, and Mayor of Paris. Vol. IV. 8vo. 415 pages. Printed at Paris 1793. Imported by J. Boffe. 1794.*

WE have already noticed the three former volumes of the works of Jerome Petion, and considered him not only as a patriotic legislator, anxious for the happiness of his fellow citizens, but as an able and accomplished orator, zealous in the maintenance of the rights of mankind. [See *Analyt. Rev.* Vol. xv, p. 85, and Vol. xvi, p. 499.] It still remains for us to contemplate him as chief magistrate of Paris, moulding the passions of an immense capital, and influencing in no small degree, by his character and his conduct, the fate of a mighty nation.

No. 1. *The speech of J. Petion, on his installation, as mayor of Paris.*—This oration, is short, apposite, and nervous. After expressing his gratitude for this new mark of confidence, he frankly confesses, that had he listened to his feelings, rather than his duties, he would have declined the task now imposed upon him.

2. *A hasty sketch of the situation, in which I found the office of mayor of Paris.*—It appears from this publication, which was circulated throughout the capital in order to correct the errors here alluded to, by rendering them public:

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1. That

1. That all the accounts of the municipality were in confusion;
2. That the streets were not kept sufficiently clean;
3. That a great many of the hackney coaches were not numbered;
4. That from a criminal economy, the lamps were lighted late in the evening, and continued burning no longer than three o'clock in the morning, and that the quays and public places were for the most part left in total darkness; and
5. That the armed force was not sufficiently under the controul of the municipality.

Mr. P. instantly regulated all these subjects of complaint; he made it a constant rule to answer every letter in which the address of the writer was inserted; and he readily granted an interview to any person who requested it, provided he himself was permitted to fix an hour, in which he was likely to be disengaged from public business.

3. *Conduct of the mayor of Paris relative to the society of the feuillants.*—The feuillants, under the mask of an overweening attachment to the constitution, wished to introduce tyranny anew, by means of a wide spreading corruption. The people, acquainted with their characters and views, assembled in the hall where they deliberated, and interrupted their debates. On this, the members not only armed themselves, but called in the armed force to their assistance. Mr. P. repeatedly protected them: but as he would not permit the troops to fire on the citizens, they complained to the national assembly, and pretended, that the national representation was insulted, as they deliberated in a building within it's precincts. On this, the assembly passed a decree, ordering them to remove elsewhere.

4. *The reply of Mr. Petion, to Mr. La Fayette, in the council general of the commune of Paris.*—This is a short, and energetic address to La Fayette, previously to his setting out, in order to assume the command of the army on the frontiers.

5. *Account of the commotions occasioned by the scarcity of sugar.*—The mayor of Paris, on this occasion, displayed equal firmness, and prudence, and at length succeeded in restoring tranquillity to the city, and protecting the property of individuals. The creatures of the court, who are here said to have produced these commotions, endeavoured to deprive him of the confidence of the people, by passing conspicuous bills on all the walls of the capital, in which they asserted, that Mr. P.'s zeal was interested, as he himself was deeply engaged in a monopoly of sugar. His reply to this charge opened the eyes of his fellow citizens, and disconcerted the malice of his enemies.

6. *Proclamation relative to pikes, muskets, and other arms.*—At this period of the revolution, the rich affected to despise the less opulent citizens, and the merchant, or proprietor of land, well accoutred, and clothed in a blue uniform, looked down with contempt, and even refused to associate with the tradesman, mechanic, or labourer, armed with a simple pike. Thus the poor, who were unable to purchase muskets, found themselves de-

prived



prived of the honour of serving their country ; and this too at a time, according to the editor, when the partisans of the court repaired to Paris, from every part of the empire, and threatened some instantaneous and terrible convulsion. It was at this period, that Mr. P. published a proclamation, dated 'saturday, feb. 11, 1792, the fourth year of liberty,' which by regulating the use and employment of the pikes, emphatically termed the *arms of the people*, occasioned those formidable weapons to be more generally used, and thus enabled the municipality to equip the multitude of citizens, who were marching daily from all parts of France, to attack the foreign enemy, that insulted it's frontiers.

7. *Copy of a letter written by the king's own hand, and addressed to the mayor, and the municipal officers of Paris, dated feb. 13th, 1792.*—The hypocrisy of Charles I, and of Lewis XVI, conducted them both to the scaffold. This letter is here published as a memorable instance of the duplicity of the latter of these princes : it contains the most solemn assurances, that 'he wished to remain, that he would continue to remain in Paris, and that if ever he should have any reasons to leave it, he would not conceal them.' The editor asserts, that, at the very moment this was written, the king was actually busied ; in preparations for flight and that these protestations were made with an intention to dispel suspicion, and lull the people into a false security.

'The fabrication of pikes,' adds he, 'had made a terrible impression on the court. It is not to be doubted, but that the sanction of the decrees relative to the liberation of the swiss soldiers of *Chateau-Vieux*, and the sequestration of the property of the emigrants, is to be attributed solely to this event ; for the king, until then, had always obstinately refused to give his assent to them. The sanction however procured him a certain degree of popularity, and this was greatly augmented by the present letter, for Lewis had at this time the reputation of being an *honest man*. The municipality had no sooner perused it, than they voted, that a deputation should wait on the king, in order to thank him for his uniform attachment to the happiness of the nation, and his marked regard towards the inhabitants of Paris. The day and the hour of audience were appointed ; but as the members did not arrive at the very minute prescribed, they were refused admittance, although the king was still in his apartment. Mr. P., indignant at this conduct, which but too much resembled the haughtiness of the old court, declared to his colleagues, that he would never return on the same errand to the palace : but they were mean enough, to send a fresh deputation, at which he refused to preside. From this moment, Mr. P. never entered the castle until the 20th of june, although the king sent Mr. Brissac to reproach him for this omission.

'Who would believe it ! the court had now gained such an ascendancy ; the sanction affixed to the two decrees, and the letter to the municipality, had made such favourable impressions ; and one moment's *apparent* attachment to the constitution had been so successful in attracting the confidence of the people, naturally credulous, although always the victims of their own credulity ;

that when the queen went to the italian opera on the 20th of february, she was received with acclamations, the audience unceasingly exclaiming *Vive la reine!* and never once *Vive la nation!* Several people in the pit, at the same time, spoke reproachfully of the jacobins. It is true, that persons were hired and posted expressly for this purpose: but it is no less true, and indeed it is self-evident to every one, who has considered the events of the present revolution, that the king had it a hundred times in his power to have made himself idolised by the people; and that if the court had conducted itself with but common prudence, Lewis XVI, in the space of ten years, would have become as despotic as formerly, and the liberty of France dwindled into a mere phantom.

7. *Letter from the mayor of Paris to the friends of the people, sitting at the convent of the jacobins, march 19, 1792, fourth year of liberty.* The cap of liberty was at this time worn by all the members of the jacobin club, and the cunning and treacherous Dumourier had appeared in the tribune, while minister of foreign affairs, with the *bonnet rouge* on his head. Mr. P., thinking it highly impolitic, and extremely disadvantageous to the cause of liberty, to make use of external marks, which would be adopted only by a few, addressed the present letter to the society. The effect produced by it is said to have resembled magic; for as it was read by the president, the red caps disappeared from the heads of the members, one by one, so that at the conclusion, there was not a single one to be seen. It is almost needless to add, that it's success was complete.

8. *Reply of the mayor of Paris to the discourse of the soldiers of Chateau-Vieux.*—This speech, which consists of a few energetic sentences, was followed by a civic festival.

9. *Discourse of Mr. Petion, mayor of Paris, pronounced at the society of the jacobins, on the 29th of april, 1792, fourth year of liberty, and printed in consequence of the unanimous vote of that society.*—A fatal schism was on the point of taking place among the jacobins, between the partisans of a defensive, and those of an offensive war. ‘Robespierre,’ says the editor, ‘was at the head of those who contended for the first system; Brissot and Gaudet were the projectors of the second: but Robespierre possessed such an influence in the galleries, that those who opposed him could never appear without being either *biffed*, or menaced: reason was entirely on their side, but ignorance and tumult were against them. The people however perceived, that defensive measures were favourable to the designs of the court, which was adverse to the war, and which, acting in concert with our enemies, wished to see us taken by surprise, before we had made any preparation to repulse them. Robespierre, notwithstanding this, triumphed, for he saw his rivals obliged to leave the society; in short, he was now completely master of the field of battle. His character, naturally jealous, could never support the sight of a man endowed with greater talents than himself, and more especially of one, who partook of the favour and the applause of a club, of which he had rendered himself the dictator.’

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The present speech was intended to conciliate the two contending parties, and it was heard with great attention; but so despotic and implacable was the temper of Robespierre, that he successively banished all but his own partisans from the society of jacobins.

10. *Letter from the king to the municipality of Paris, on the 23d of may, 1792, with the reply of the mayor of Paris.*—The great inferiority of the king's letter, to the answer of the mayor, is self-evident, and the utter ignorance of great constitutional principles, with which it every where abounds, is astonishing.

11. *Advice from the municipality of Paris to its fellow citizens.*—This is one of the many publications drawn up by Mr. P., and addressed to the people, in order to prevent them from being misled by the emissaries of the court.

12. *Proclamation relative to processions.*—It was customary on *corpus Christi* day, to carry the *host* through the principal streets of Paris; a body of soldiers always attended the procession: and it was usual on this occasion, to deck the fronts of the houses with tapestry, &c. As many of the citizens, even after the revolution, had been forced to comply with this ceremony, the municipality published the present philosophical decree, by which the people were relieved from a very ridiculous expence.

13. *Papers relative to the occurrences of the 20th of june.*—The people on this day, which was the anniversary of that in which the constituent assembly repaired to the tennis court at Versailles, and swore to save their country, marched to the palace, with a petition to the king, resolving at the same time to plant the tree of liberty in the court of the Thuilleries.

The conduct of Mr. P. appeared irreproachable. His prudence spared the effusion of blood, and saved France from a civil war. Had he given orders to fire on the people, the king would most certainly have been put to death, and it would have been asserted, that the mayor of Paris had caused him to be assassinated.

The court was adroit enough to take every possible advantage of circumstances; the king affected the appearance of persecution; he invoked the loyalty of the nation, and demanded vengeance for the outrage he had experienced. The court even caused caricatures to be engraved, in which Lewis was represented with a red night cap on his head, in order to remind the world of a scene, which it was anxious to perpetuate.

14. *Occurrences on the 21st of june.*—In the course of this day, Mr. P. was grossly insulted by the grenadiers *des filles St. Thomas*, and the guards on duty in the palace. Notwithstanding this, he seems to have conducted himself with great dignity, and an uncommon presence of mind, reprimanding them for their presumption, and reminding them of the respect they owed to a magistrate of the people.

Towards the evening, he repaired once more to the castle. The dialogue that ensued between the king and the mayor has made a considerable noise. Lewis was in the midst of his court, surrounded by the *valets*, and the satellites of despotism. The crowd

crowd of flatterers had not been so great, for a long time. He questioned Mr. P. relative to the state of Paris.

"It is tranquil," replied the mayor.

"On this the king's face began to redden, and he rejoined: "it was not so yesterday! it was a shameful business, which will not be easily forgotten, and which the municipality did not choose to put an end to."

"The municipality," said the mayor, "did all that it could, and all that it ought: it is ready to render an account of it's conduct."

"Yes!" exclaimed his opponent with vivacity, "it shall render an account of it; to France, and to Europe."

"Undoubtedly," said the mayor, "to the whole nation, and to all Europe, it will prove that it has done its duty."

"Hold your tongue!" cries the king, in a passionate tone.

"On this, Petion, fixing his eyes steadfastly on Lewis, spoke as follows: "the magistrate is not to be *silenced*, when he utters truth." "It is very well," exclaimed Lewis, still more angry than before, "you shall answer for the tranquillity of Paris; do you hear?—you shall answer for it!" and having said this, he turned his back.

"The mayor, still preserving his calmness, in a slower, but more elevated tone, concluded thus: "yes, I undertake for the zealous execution of my duty, and I shall some day be justified, as to this charge."

"During the whole of this colloquy, the most profound silence took place. As soon as it was over, Mr. P. retired, and left the parasites, who surrounded their *master*, in a state of stupefaction."

15. *Homage rendered to virtue, and to civism, by the parisiens.*—This is the title of a *placard*, or posting bill, published by the citizens, in which they proposed to celebrate the restoration of Mr. P. to the mayoralty, by means of a solemn festival. No sooner did he hear of their intentions, than he published an address, declining this mark of attachment.

16. *The events of the 26th of july.*—It was on this day, that the volunteers of Marseilles arrived in Paris, in consequence of which a civic festival took place on the site of the *Bastille*, in honour of the federates.

"Each citizen of the suburbs brought his own dinner, and gaiety and patriotism presided at this repast, which was truly worthy of freemen. They sang hymns in honour of liberty; a dance and an illumination ensued, and these innocent pleasures were prolonged until midnight. J. Champion, the minister of the home department, went thither, as a spy, muffled up in a great coat; and being accidentally discovered, received a few kicks; but instead of burying his misfortunes in oblivion, he was foolish enough to complain of the treatment he had experienced, and exposed himself to much ridicule.

"The revolutionary committee of the federates had formed the project of taking advantage of this assembly of the citizens, in order to produce an insurrection, which was to overturn not only the tyrant, but tyranny. At seven o'clock in the evening, the



the citizens Vaugeois, Westermann, Debeffe, Kinenelin, Santerre, Guillaume, Alexandre, Lazoufky, Simon, Fournier, and Carra, met at an ale-house, called the *rising sun*, in the street *St. Antoine*, opposite the Bastille. It was there, that they drew up the plan of the attack on the castle. Their little army was to march against it in three divisions.

'It was resolved, that the king should not experience any injury, but that he should be carried a prisoner to the castle of Vincennes, and the moment his person was secured, the palace was to be searched, to discover the proofs of his guilt.'

The court, having received notice of this important event, made the necessary preparations, to disconcert the project of the federates; and they themselves, being alarmed at the idea of treachery on the part of some of their own emissaries, determined to suspend their operations, until a more favourable opportunity should occur.

It is to be observed, that the hatred of the king to the constitution had by this time been generally credited; that his consummate hypocrisy was insisted upon, by all those who were acquainted with his character; and that it was now apparent to every one, that the crisis was fast approaching, when either Lewis must submit to the people, or the nation return to it's ancient chains. In short, both the royalists and the patriots were convinced, that France must become either an absolute monarchy, or a democratical republic.

16. *The revolution of the 10th of august.*—On the preceding evening, while the mayor was transacting business with the municipal officers, he received several letters from the *commandant-general*, informing him of the hostile designs of the people, and inviting him to repair to the castle. At ten o'clock he was informed, that the citizens were arming in all the sections, that crowds were forming every where, that the *tocsin* or alarm-bell was to be sounded, and that the palace was about to be invested. On the invitation of his colleagues, Mr. P. went thither, and beheld the courts, the stair-cases, and the apartments full of soldiers. The swiss, who were very numerous, had their bayonets ready fixed on the muzzles of their muskets. The king was attended by a crowd of courtiers; the hall of the council and the anti-room were occupied by *chevaliers*, clad in a black uniform, all of whom wore swords, and by the field officers of the national guards and the swiss battalions. The queen, madame Elizabeth, and the dauphin, along with a great number of ladies, encircled the person of Lewis XVI.

'It would be difficult to describe the fierce and angry air, with which they beheld the mayor of Paris. They seemed to say, "you shall now pay for your former conduct." Mr. P. approached the king, who was conversing with the *procureur-general-sindie* of the department. He also appeared to be equally irritated; he spoke but little to Mr. P.; he contented himself merely with saying, "there appears to be a great commotion:" "Yes," replied the mayor, "the fermentation is general." On this, the *commandant general*, who was by his side, observed: "it does  
not

not signify; I shall answer for every thing, as my plans are well laid.

This officer, without the privity of the mayor, had given orders to fire on the people, and had concerted means to entlade all the streets through which they could approach the palace, by means of the fire of several battalions, whom he had posted very judiciously for this purpose.

In the mean time, the person of the mayor was in the most imminent danger; he however repaired to the first terrace, immediately before the castle, and continued to walk backwards and forwards, conversing with great tranquillity, notwithstanding he was repeatedly insulted and menaced by the guards, and received a message from the king insisting on speaking to him; which, had he complied with it, was looked upon as the signal for his assassination. In addition to this, on the arrival of the people, he was sure to be put to death by the exasperated soldiery. At this critical moment, Mr. Mouchet, one of the municipal officers, found means to escape, and to inform the national convention of his situation. On this, two of their officers, attended by guards carrying lighted *flambeaus*, notified a decree enjoining the mayor to repair instantly to their bar, and thus saved his life.

In the mean time, the municipality acted with great energy. The moment they learned that the *commandant* had given orders to permit the people to pass, and then to fire on them, they ordered him to attend; having refused to obey, several members intimated, that the bearer of the next requisition should at the same time carry his death-warrant. On his appearance, Manuel, the *procureur* of the commune, holding in his hand the written order, attacked him with all that indignation which his crimes naturally inspired. On his endeavouring to withdraw, under pretence of attending to his duty, he in some measure expiated his treason by falling a victim to the vengeance of the citizens.

The court being now satisfied, that the castle was about to be attacked in form, began to deliberate on the conduct proper to be pursued. The queen insisted on the king's remaining in the palace; the greater part of those who surrounded him were of the same opinion; Lewis hesitated: it is said to have been at this period, that his consort, snatching a pistol from Mr. Daffry's belt, presented it to her husband, and exclaimed, 'this is the moment to show what you are!' Lewis, on this, reviewed his troops, who were ranged in order of battle; but the hour of danger approaching, he once more appeared uncertain in respect to the part he should act; it so happened also, that the number of citizens now marching against the castle was greatly exaggerated to him. At this decisive moment, Mr. Rœderer pressed him in the most energetic terms, to leave the palace, and repair to the national assembly; he at first made some objections, but nevertheless yielded. The queen, the children, and madame Elizabeth, accompanied him.

Those who had so lately surrounded him, in order to make a rampart of their bodies, were furious at this desertion, which they considered as the most shameful cowardice. They were convinced, that if the king had remained and shown himself, many of the citizens would have rallied around him. It appears evident, that previously to leaving them he did not issue any orders for changing the hostile disposition.



dispositions which had been made, and with which he was intimately acquainted; with the most astonishing phlegm he forsook his followers, and left to one common butchery his own satellites who defended the Thuilleries, and the citizens who wished to attack it.

Having at length arrived in safety with his family at the national assembly, he was placed in a box by the side of the president. There he employed himself in eating, while the slaughter was going forward; and it was remarked, that apathy of his countenance was never once disturbed by any emotion whatever.

The national assembly assumed on this occasion a noble and imposing attitude. Some musket balls passed through the windows, and yet the members deliberated with tranquillity. At the first cannon-shot, they displayed a sublime emotion. In the presence of the king, they passed those decrees which humbled royalty to the dust, and necessarily led to a republic.

18. *Letter from J. Petion to the citizen-commissaries re-united at the common hall, dated august 12th 1792, fourth year of liberty.*—The victors of the 10th of august retained the power which they had assumed, and made use of much unnecessary and unjustifiable violence. Knowing that the love of power often misleads, and that the custom of exercising it too frequently corrupts the human heart, Mr. Petion addressed this letter to the council-general, entreating it to make a good use of its recent success: 'it is by means of enthusiasm,' says he, 'that a great revolution like the present is achieved, but it is rendered firm by reason, and becomes dear by justice.'

19. *Extract of a letter from La Fayette to his army.*—La Fayette, a republican in America, and a royalist in France, here asks his troops, 'whether they would have the heir of the crown, or Petion, for their king?' This letter proves his utter ignorance of the state of parties in the capital; for Robespierre, who had now acquired the ascendancy, dreaded the virtues and the talents of the mayor of Paris, and his name was more than once included in the bloody list of proscription.

20. *Advice of the mayor of Paris to his fellow citizens.*—'Ever since the horrible second of september, nothing was talked of,' says the editor, 'but massacres, and the good citizens were reduced to a state of stupefaction. A project was even formed, to prevent the meeting of the convention, and to detain the deputies in their respective departments. It is sufficient to read the journals of that man, whose name we scarcely dare to utter, of that base fool, who preached up blood and carnage, of Marat in short, to be convinced of this truth. What did he wish to place in the stead of a national representation? A tyrant, invested with the atrocious power of disposing of the lives and fortunes of his fellow citizens!

The meeting of the convention, on the 20th of september, was announced as a second Bartholomew's day; and it was to prevent this, that Mr. Petion published his "advice to the citizens," and a subsequent letter to the forty eight sections. After the 10th of august, and still more particularly after the 2nd of september, he was hated by the maratists, who unceasingly persecuted and calumniated him.'

21. *Account of the mayoralty of J. Petion, addressed by him to his fellow citizens.*—This is a regular analysis of his conduct, since his accession to the municipal chair.

22. *Discourse*

22. *Discourse on the accusation of Maximilian Robespierre.*—This speech contains many interesting facts relative to the revolution, and particularly to a man, who, it must be allowed, was of great service during the struggle between liberty and tyranny, but who continued to deluge his country with blood, and to throw an odium on the very name of freedom. Mr. P. here accuses Robespierre of instigating the new magistrates to acts of violence, and oppression: notwithstanding this, he frankly owns, that he has no suspicions as to the goodness of his intentions; he accuses ‘his head, rather than his heart;’ but yet he allows, that ‘his dark and gloomy visions have often occasioned the most lively alarms.’

‘Those,’ continues he, ‘who have examined his connexions, analyzed his conduct, and attended to the inconsiderate propositions of his friends, think, that he had conceived the wild ambition of becoming the dictator of his country. The character of the man explains all that he has done. Robespierre is extremely suspicious and distrustful; he every where perceives plots, treasons, and precipices. His bilious temperament, and distracted imagination, present all objects to his eye under the most dismal colouring; imperious in his opinions; listening to no one but himself; incapable of supporting contradiction; never pardoning those who wound his self-love, and never acknowledging his wrongs; accusing without good grounds; becoming irritable by the slightest suspicion; always thinking that he is the subject of conversation, and of persecution; vaunting his services, and speaking of himself without any modesty or reserve; abandoning every idea of decency, and thus hurting the very cause he defends; ambitious above all things of the favour of the people, unceasingly making his court to them, and affecting their plaudits: such are the outlines of the character of a man, who, according to some, cherishes the idea of a high destiny, and wishes to usurp a dictatorial power.’

Mr. P. also asserts, that Robespierre sometimes affected to declaim against that very anarchy which he constantly preached up; that he wished to elevate ‘a wretch expressly stamped by nature with the seal of reprobation,’ to the sovereign power; that he pretended to consider Brissot as a creature of the duke of Brunswick; and that he had procured a *mandate* to arrest Roland, which had produced the most violent opposition on the part of Danton, and in consequence of his reproaches was never carried into execution.

23. *Letter to the jacobins.*—Mr. Petion here recapitulates the services which he had rendered to the jacobins, and appears greatly affected at the manner in which he had been lately spoken of in their assembly. He seems to ascribe this to the arts of Robespierre, whom he had saved from persecution, when he was abandoned by all the world. ‘I have beheld Robespierre trembling; Robespierre wishing to fly; Robespierre not daring to show himself in the national assembly..... ask him if I trembled?’

24. *Observations on the letter of Maximilian Robespierre.*—This paper contains many curious particulars relative to the revolution; and it incontestably proves, in direct opposition to the assertions of their enemies, that Brissot and Guadet were privy to the insurrection of the 10th of june, and that they applauded it.



25. *A few words relative to a very important fact.*—This is a philosophical dissertation on the advantages, which the cause of liberty is likely to reap from a wider spread of knowledge. The author affirms, that nothing is so well calculated as ignorance to produce despotism; and that by enlightening the people, who never offend but from the want of knowledge, the reign of freedom would commence, and an end be put to that of hypocrites, of quacks, and of knaves.

We have now given an analysis of all the works of Jerome Petion, who appears to have been a steady and conscientious friend of liberty, and to have united the character of an upright magistrate, with that of a philosophical legislator.

## TOPOGRAPHY.

ART. IV. *Some Information respecting America, collected by Thomas Cooper, late of Manchester.* 8vo. 240 pages. With a map of the middle states. Price 4s. sewed. Johnson. 1794.

THE follies and the crimes of the european governments have peopled the wilds of America, and that country, which seems destined by providence as an asylum from tyranny and oppression, becomes daily more interesting to all the friends of humanity.

The author of the present little tract left England in august 1793, 'expressly,' as he himself acknowledges, 'to determine whether America, and what part of it, was eligible for a person like himself, with a small fortune, and a large family, to settle in.' He frankly confesses, that some part of his predilection for the western continent arises from his political attachment to the species of government established there, which he thinks preferable to that of this country; and he imagines, that it will contribute not only to the happiness of individuals, but to the peace of the community, 'to give free vent to the perturbed spirit of the nation, rather than by compressure and confinement to increase the political acrimony already too prevalent in this island.'

Letter I. contains a comparative estimate of the advantages likely to be derived from settling in any of the different situations, to which an emigrant is most likely to direct his wishes. The staple of America at present consists of land, and it's immediate products; while England chooses to remain at peace with that country, manufactures in general, on account of the high price of labour, are not likely to be cultivated with any immediate prospect of success. Land accordingly is described to be 'the most pleasant, the most certain, and the most profitable means of employment for a capital, to an almost indefinite extent. Mr. C. is of opinion, that the southern states of Georgia, and north and south Carolina, are not likely to afford any congenial prospects to a humane and enlightened englishman, 'on account of the extreme heat of the climate, and the prevalence of negro slavery.' The intense and long continued cold of New Hampshire and Massachusetts, including Vermont and the province of Maine, appears highly, though not perhaps equally objectionable; for there 'not much above one third of the year is afforded by nature to the farmer, wherein to provide sustenance for the remaining two thirds, 'which, to use an expression of Mr. J.'s, like Pharaoh's lean kine devour the fat ones.'

Rhode

Rhode island, in point of climate, productions, and appearance, is perhaps the most similar to Great Britain of any state in the union, but the land is not rich. The climate of New Jersey is agreeable, and the property too much divided for any extensive speculation; the same remarks apply equally to the state of Delaware. The most fertile part of the state of New York is the Genesee country; but servants are difficult to be procured, and the superfluous produce must be sent either to Philadelphia, or New York, by the way of Albany, a conveyance at once troublesome and expensive. Of all the states of the union, that of Pennsylvania is deemed by Mr. C. far the most eligible, in every point of view, particularly the northern parts of Northumberland, Luzerne, and Northampton counties. The valley of Shenandoah, mentioned with such raptures by Brissot, and Kentucky, described by Imlay as the 'land of promise,' he considers as inferior in many respects.

Letter 11. contains much miscellaneous information. In Boston, New York, Philadelphia, and Baltimore, the state of society is much the same as in the large towns of Great Britain. It is to be observed, however, that a numerous class in this island, known by the appellation of 'gentlemen,' or people who live in a state of perpetual indolence, is entirely unheard of there. House rent is rather dearer than in England. Furniture, such as pier glasses, carpets, &c. may be estimated at one third more than the english price, but provision is on the other hand far more reasonable. In the 'settled country,' from 15 to 250 miles from the large towns, the state of society, and the style of living, are 'preferable to the country life of Great Britain:' there too 'provisions are from one third to one half less than in Great Britain. Fish and game are in great plenty.'

'You ask,' continues Mr. C., 'what appears to me to be the general inducements to people to quit England for America? In my mind, the first and principal feature is, "the total absence of anxiety respecting the future success of a family." There is little fault to find with the government of America, either in principle or in practice: we have very few taxes to pay, and those are of acknowledged necessity, and moderate in amount: we have no animosity about religion; it is a subject about which no questions are asked: we have few respecting political men or political measures: the present irritation of men's minds in Great Britain, and the discordant state of society on political accounts, is not known here. The government is the government of the people, and for the people. There are no tythes nor game laws; and excise laws upon spirits only, and similar to the british only in name. There are no men of great rank, nor many of great riches. Nor have the rich there, the power of oppressing the less rich, for poverty such as in Great Britain, is almost unknown. Nor are their streets crowded with beggars. I saw but one only while I was there, and he was english. You see no where in America the disgusting and melancholy contrast, so common in Europe, of vice, and filth, and rags and wretchedness in the immediate neighbourhood of the most wanton extravagance, and the most useless and luxurious parade. Nor are the common people so depraved as in Great Britain. Quarrels are uncommon, and boxing matches unknown in our streets. We have no military to keep the people in awe. Robberies are very rare. I heard of no burglary in Philadelphia during



during the fever there, though no one staid in the town who could leave it. All these are real advantages: but great as they are, they do not weigh with me so much as the single consideration first mentioned.

Part of the American stock pays 6 per cent per annum, and the deferred stock above seven. The surplus revenue is about 1,200,000 dollars, or 270,000*l.* sterling; this is laid out on the principle of a sinking fund, to discharge the american funded debt, here stated at sixteen millions sterling.

Letter iii. is occupied by a variety of facts, relative to the price of land, labour, and produce.

Letter iv. contains an interesting account of a journey from Philadelphia, towards the state of New York.

Letter v. is termed 'a letter of scraps.' Amidst a variety of other useful documents, we here find an account of the exports from the united states of America for the years ending on the 30th of september, 1792, and 30th of september, 1793; the amount of the latter of these (that for 1792 is deficient in as far as concerns Connecticut) is 26,011,787 dollars.

This pamphlet also contains an extract from an unpublished work, entitled 'A View of the United States of America, by Tench Coxe, Esq;' and a copy of the constitution of the united states. Dr. Franklin's tract, containing 'information to those who would remove to America,' is also annexed, and forms a very useful supplement.

We shall take leave of this highly interesting work, which abounds with a variety of information relative to a country that promises to become the paradise of the laborious poor, and would perhaps at this moment be deemed the purgatory of the luxurious, the profligate, and the idle, with a short extract from a passage, respecting the literature of the new continent:

'Certainly the americans are not inferior in abilities to the europeans; they are comparatively an infant society, and their numbers are comparatively few; and yet old as Great Britain is in experience, abounding in her establishments for the promotion of learning, pre-eminent in reputation, and gigantic in all her attainments of knowledge and science of all kinds, the stripling of the new world has taught you war by Washington, and philosophy by Franklin: Rittenhouse ranks with your mathematicians and astronomers; your diplomats have shrunk before the reasonings of Jefferson, and the latest and acutest of your political philosophers are more than suspected of being the disciples only of Paine and Barlow, whose knowledge is notoriously the produce of the american school—but though not in abilities, the americans are inferior to you in the opportunities of knowledge; their libraries are scanty, their collections are almost entirely of modern books; they do not contain the means of tracing the *history* of questions: this is a want which the literary people feel very much, and which it will take some years to remedy; but the convulsed state of Europe, and the encreasing prosperity of America, will contribute rapidly to improve their situation in this respect.'

S.

ART.

## NOVELS.

ART. V. *The Banished Man. A Novel.* By Charlotte Smith. In four Volumes, 12mo. 1033 pages. Price 14s sewed. Cadell and Davies. 1794.

THE motto which ought to have been prefixed to this novel is *In utrumque parata*. The author not long ago wrote a novel under the title of *Desmond*, in great part political, in which she strenuously supported the principles of liberty, and maintained the cause of the french revolution. She now, it seems, is grown more enlightened; and has discovered, that on account of various excesses and enormities, which have arisen in the course of this great effort for the recovery of freedom, the cause is to be abandoned. Accordingly, she makes her *amende honorable* for her past political transgressions by writing a novel on contrary principles, and fairly apprises her readers of her change of system, by prefixing to this work the following quotation from Montesquieu. 'Et de vrai la nouvelleté couste si cher jusqu'à cette heure à ce pauvre Estat— (et je ne scay si nous en sommes à la dernière enchère) qu'en tout et partout j'en quitte le party.' As commonly happens to new converts, she is beyond all measure vehement in her exclamations against the late proceedings of the french. In her preface, adopting a high tone of hyperbole, she speaks of the french as a people driven by terror to commit enormities, which, in the course of a few months, have been more destructive than the despotism of ages; and of their leaders as monsters, compared with whom Nero and Caligula are scarcely objects of abhorrence.

The direct and professed object of the novel is, to represent, in a strong light, the wretched and pitiable state of the french emigrants, by connecting a chain of possible circumstances and events, some of which *have* happened, and all of which *might* have happened, to an individual under the exigencies of banishment and proscription. The hero of the tale, the chevalier d'Alonville, a character adorned with every amiable quality, is conducted through a series of adventures, which are well described, and strongly interest the reader's feelings for him and his fellow sufferers. During his residence in England he forms an attachment to an english lady, the relation of the embarrassments arising from which forms a pleasing narrative. Love, however, is not the principal subject of the novel: and the piece has not that unity of plan, which is desirable in fictitious narratives. It is rather to be considered as a narration of a course of incidents partly perhaps real, but chiefly fictitious, all of which are directed towards the single point of impressing the reader with sentiments of sympathy for the sufferers in the cause of the french monarchy, and of indignation against the propagators of those principles, which the author, in the person of a french abbé, describes as 'that fallacious, that pernicious philosophy which has undone us all.' She professes to have kept as nearly as she could to circumstances which she has heard related, or such as might have occurred 'in a country where murder stalks abroad, and calls itself patriotism.' Her chief merit certainly is, that she copies from life, and adheres to nature, seldom losing sight of the maxim,

'Que rien n'est beau que le vrai.'

We admit too, that in this as well as in Mrs. Smith's former novels,  
the



the principal characters are distinctly marked, and represented with spirit; and that the piece is not unworthy of the ingenious pen which has already so often entertained the public. But we think it a matter to be seriously lamented, that even the lighter productions of the press, which are intended for amusement, and ought to promote gaiety and good humour, must now so often be deeply shaded with the gloom of political controversy. We must add, that we cannot think it any recommendation of this novel, that the authoress has so frequently introduced allusions to her own affairs. One of the characters, that of Mrs. Denzel, seems to be brought in for no other purpose than to give her an opportunity of representing her own misfortunes. Mrs. S.'s fate may have been hard; her story may be proper to be laid before the public; but the case would certainly appear with more propriety, and with better effect, in a distinct publication, than as an episode to a novel.

ART. VI. *The Tales of Elam. In Two Volumes. 12mo. 500 pages. Price 6s. sewed. Lane. 1794.*

To the title of these tales the author might very well have added the epithet moral. Each tale is designed to illustrate and enforce some moral sentiment, by the exhibition of suitable characters and incidents; and these are conceived and represented with a considerable degree of strength. In these delineations the author has been contented in general to follow nature, and he has done it so successfully, that we are rather disposed to regret, than to admire, the extravagant violations of truth and probability, which he has thought it necessary to interweave with his narratives, in order to give them the appearance of eastern fictions. The genii and other supernatural powers, which are introduced, are not sufficiently employed, and the fictitious scenery is not sufficiently rich and varied, to give these pieces any title to class with such productions, as the Arabian Nights' Entertainments. The style, though sometimes swelled up into oriental magnificence, for the most part flows in that humble current of unmetaphorical prose, which european phlegm so naturally produces. In short, though these tales are neither uninstruative nor uninteresting, we are of opinion, that their effect would not have been less powerful, and that they would not have been less acceptable to the generality of readers, if the writer had wholly spared himself the task of 'bodying forth the forms of things unknown.'

A brief account of one of these tales may suffice to convey an idea of the work.

Androule of Alexandria, a wealthy, benevolent, and pious man, had long lived in the midst of prosperity. Aspodill, a rebel spirit, who, among the celestials of the middle heaven, had asserted, that no real piety was to be found on earth, was permitted by Mohammed to put the piety of this good man to the test. Descending to the earth, by his art he effected the death of the beloved wife of Androule, and brought upon her husband the undeserved reproach of having poisoned her, in consequence of which his whole estate was confiscated, and he was reduced to beggary, and abandoned by all men, and was obliged to wander with his children

dren through the lonely forest. His children, too, fell a prey to disease; and he was left alone to seek for bread by daily labour in a place where he was unknown, on the banks of the Nile. Here, while he was quenching his thirst, a crocodile sprang from the weeds, and bit off his leg, and he was carried to the lazaret of Alexandria, where with difficulty his life was preserved. At last the evil genius finding means to poison the waters which he drank, a fatal fever seized him. Yet, as through all his former sufferings he had retained his pious resignation and gratitude, so, in his last moments, he thanks God for calling him from earthly sufferings to everlasting joy. Aspodill, whose malignant purpose had thus in every instance failed, was now called before Mohammed, and consigned to eternal agony; and Mohammed issued a command, that Androule and his family should be recovered from death, and his possessions and character restored.

Vol. II. p. 219. 'A genius was sent from the middle region, to execute the commands of Mahomet. A vial of reviving elixir was given him: he descended to the earth on a rainbow, and entered the sepulchre of Androule; he anointed the corpse, and pouring some into the mouth, this victim of sorrow began to revive by degrees, he opened his eyes and started; renewed to existence and the day.

'How inexpressible was his surprise, to behold again the light of nature; to see his wife and two sons standing beside, and bathing his hands in tears of joy; his pleasure was too great, his heart was too full, "'Tis heaven, 'tis paradise! ha! there sits the prophet in his glory; see how graciously he smiles, Sarzamane; does not this fully recompense the inconsiderable sufferings of life, and all the tauntings of an impious world?"

'The genius touched him with his hand, and restored him to tranquillity. The overjoyed man embraced his family, and wept over them; but this pleasure was not without some bitterness; he stared wildly round; "This (said he) is the habitation of death! ah, we are still liable to the ingratitude of man! yet, gracious Almighty, I adore thy name, thy decrees are just."

'The genius explained the mystery to him, and acquainted him with the occasion of his troubles. "Go (said he) to society; to the habitations of man; they were not ungrateful; the crime you were charged with was monstrous and shocking, and the sufferings you endured would have been doubled, had it been any other than Androule, who was accused of poisoning his spouse. The evil demon poisoned the fish, and was himself the crocodile which maimed you. You are now restored to bodily as well as mental ability; your limb is restored, your sufferings are at an end; go then, tell the world of your life, and make them acquainted with the goodness of the Eternal."

'The genius disappeared, and Androule, bowing to the earth in a rapture of joy, praised heaven for its goodness. He inquired of Sarzamane how she and the children had recovered from death. She answered sweetly, "Partner of my heart we were never dead but insensible. When I awakened from that trance, which you supposed eternal, I found myself where you now are; I cried  
aloud,



aloud, and instantly one of heavenly form appeared, and raising me from the tomb, opened a subterraneous passage, and conducted me to a superb apartment, which was to be my residence while in this mansion of death; my food was conveyed to me by invisible means, and often hymns were sung to which I listened with inconceivable delight. I knew not the lapse of time, all was day, though I could not perceive from whence the light proceeded; when my appetite called me, I satisfied it; and when weary, I lay me down to rest; all was ease, and I only thought of the family I had left behind. The door of my apartment one day flew open, and my children rushed to my arms; I was surprised; I embraced them, wept over them, and enquired after you, who, of all our family, was left to buffet with fortune, and to bear with envy. From them I learnt your misfortunes; I was shocked at the thought of your accusation of poisoning me; and I lamented without ceasing, the hardship of your fate, till this day, when I was again blessed with the sight of you, and restored to your affections."

"Sarzamane having finished the recital, Androule, imitated by his family, addressed with the utmost fervency the Almighty. "Thou who ruleth the day, and giveth the sea its bounds; whose will is fate, and from whom alone we gain an idea of justice; as thou hast upheld and comforted me in, and delivered me from adversity, I beseech thee to guard me in prosperity against the delusions of pride and the insinuations of avarice! Oh, make me useful to mankind! for virtue is only a shadow unless it be practised. Glory be to thy name for ever, and to the prophet who dwells on high!"

"Having finished his adoration, Androule opened the gate of the sepulchre, and followed by his family, all in their burial cloaths, entered the city of Alexandria, and passed towards their palace. The people were affrighted; they ran to inform the governor that Androule and his family were raised from the dead; he sent for them; the whole city were alarmed, and in a concourse repaired to the hall of justice, where Androule, standing in the midst, related his adventures, and protested his innocence. The governor fully convinced, restored him to his possessions, and the people shouted aloud, "long live Androule, the favoured of the Almighty."

"Thus restored to his wealth and his good name, he did not prove himself unworthy of it; he pursued his religious duties, and practised his benevolence as before; the aged, the diseased, the imprisoned debtor, the widow and the orphan, long blessed his memory after he was interred in the dust. His children likewise honoured the country they were born in; and the eldest being much noted for his love of justice, was appointed governor of Alexandria.

"The life of the benevolent increases happiness, and their death encourages virtue, by the honours paid to their memory."

The reader will not fail to observe the resemblance between this pleasing tale, and the scripture-history of Job.—The subjects

of these tales may be seen in the following proverbs, respectively prefixed to each.

‘ Envy is a serpent; she comes upon us cunningly, and her bite is mortal.

‘ Who hath lived unknown to disappointment? and to whom hath hope never proved deceitful?

‘ Pride is the most violent on a luxuriant soil, and good nature makes a desert pleasant.

‘ The human mind is as a stream, frozen by prejudice, but thawed by benevolence: the one renders it useless and forbidding, the other precious and solacing.

‘ Honesty is like the phoenix; always talked about, but never seen.

‘ One settled inclination bears down the whole fabric of virtue, as a river by breaking one part of it’s dams, soon overthrows the rest.

‘ Prudence overcometh difficulties, as water weareth away stones.

‘ As the head of the mountain looketh far above the storms, so is religion superiour to misfortune.

‘ O life, what art thou, but a continual scene of vanity and error?’

ART. VII. *Ivey Castle, a Novel; containing interesting Memoirs of Two Ladies, late Nuns in a French abolished Convent.* Written by the author of *Laura and Augustus*. In two volumes. 12mo. 455 pages. Price 6s. sewed. Owen. 1794.

WE find nothing in this novel, to entitle it to any distinction among the numerous productions, which ingenious industry is daily providing for the amusement of the idle. A youth of high quality falling in love with a charming cottager, whose parentage is at first unknown, but who afterwards proves to be of noble descent, whilst the lover himself cruelly rejects the fond affections of a lady of his own rank, is the leading circumstance of the tale. In unfolding it, the writer’s invention is not sufficiently fertile to provide incidents and sentiments for two small volumes; but he is under the necessity of patching upon the principal tale three or four detached stories. To all which are added two short pieces, (both together comprized in thirty pages) under the captivating title of ‘*Interesting Memoirs of Two Ladies, late Nuns in a French abolished Convent.*’ The writer also mixes with his sentimental tales a dash of politics, abusing reformers, and reviling the freedom of speech which is allowed in this country. Speaking of political discussions, he says, ‘The licence the english are allowed on matters of such moment is really a disgrace to the wisdom of the country.’ If the wisdom of the country is at all disgraced, it is in conniving at hostile attacks upon that first privilege of free-born britons, the liberty of the press.

D. M.

THE



## THE PICTURESQUE.

ART. VIII. *An Essay on the Picturesque, as compared with the sublime and the beautiful; and, on the Use of studying Pictures, for the Purpose of improving real Landscape.* By Uvedale Price, Esq. 8vo. 288 pages. Price 5s. in boards. Robson. 1794.

AMONG the essays of technical criticism, those undoubtedly deserve the foremost rank, that aim at ascertaining the boundaries, and settling the limits, of the different modes of imitation; or at discriminating in each art the nature and properties of those materials and modes of conduct, which, from being closely connected among themselves, have hitherto been confounded with each other. From long bigotted deference to the old maxim, that poetry is painting in speech, and painting dumb poetry; the two sisters, marked with features so different by nature, and the great masters of composition, her oracles, have been constantly confounded with each other by the herds of mediocrity and thoughtless imitation. Hence that deluge of descriptive fluff, which overwhelms by a rhapsody of successive sounds what can only be represented by figure, and the less frequent but equally absurd attempt of combining moments and subdividing expression. Homer describes generally in one word where action is not concerned; and the triple expression of a Paris by Euphranor belongs probably only to the writer, who in talking of the Laocoon expresses his astonishment at the windings of the serpents, and at the rope when he mentions the groupe of Dirce. The facility of such mutual inroads of poetry and painting on each other has been shown by a late german writer of great acuteness \* and some taste, though on a tame principle, and without drawing the inferences that obviously derive from his rules.

Mr. P., in the treatise before us, has attempted a subject, though less important yet scarcely less useful, to disentangle certain properties of nature, and terms of art hitherto too often confounded with each other, to deduce from certain principles, and establish on it's proper foundation what is called the picturesque, in contradistinction to the beautiful and sublime.

In a preface equally distinguished by modesty and effusions of friendship, Mr. P., after apologizing for suffering his work to appear before it had acquired a greater degree of perfection, thus proceeds.

Pref. p. iv. ' I had mentioned to Mr. Knight that I had written some papers on the present style of improvement, but that I despaired of ever getting them ready for the press; though I was very anxious that the absurdities of that style should be exposed. Upon this he conceived the idea of a poem on the same subject; and having all his materials arranged in his mind, from that activity and perseverance which so strongly mark his cha-

\* G. E. Lessing, in a treatise, entitled *Laocoon; or on the limits of poetry and painting.*

rafter, he never delayed or abandoned the execution, till the whole was completed. When it was nearly finished, he wrote to me to propose, what I consider as the highest possible compliment, and the strongest mark of confidence in my taste,—that my papers (when properly modelled) should be published with his poem, in the same manner as Sir Joshua Reynolds's notes were published with Mr. Mason's *Du Fresnoy*.

' This proposal, could it have been made at an earlier period, I should have accepted with pride; but my work had then taken too much of a form and character of its own to be incorporated with any thing else; for indeed almost the whole of what I have now published had been written some time before.

' I flatter myself, however, that though my plan is totally different from his, and though in some particulars we may not exactly agree, yet the general tendency is so much the same, and our notions of improvement are upon the whole so similar, that my work may, in many points, serve as a commentary upon his; and I cannot wish it a more honourable employment. I have on that account judged it better, that what I had arranged should appear in its present state, now that curiosity is alive, than in a less imperfect one when the subject might have become stale. I think also, that in the light of a commentary it may possibly have more effect, when each person publishes his own ideas (tinctured as they must always be with the peculiarities of different minds, yet tending to the same general end) than when two works are modelled to agree and coincide with each other.'

We only observe, that probably every reader of taste will thank Mr. P. for having preferred to mark out his own path instead of following the footsteps of another; for having chosen to be author, rather than commentator.

The work itself, to which a table of contents is prefixed, consists of two parts; the first contains the theory, the second the praxis or application of the rules. Passing by the first two introductory chapters, we proceed to the third, in which, after stating the general meaning of the word picturesque; examining Mr. Gilpin's definition of it, and showing that to be both too vague and too confined, as in its nature it is no more circumscribed by Painting, than the sublime and beautiful; then apologizing for making use of the word picturesqueness, the author thus proceeds to prove, that it has as distinct a character as either the sublime or the beautiful.

P. 39. ' The principles of those two leading characters in nature, the sublime and the beautiful, have been fully illustrated and discriminated by a great master; but even when I first read that most original work, I felt that there were numberless objects which give great delight to the eye, and yet differ as widely from the beautiful as from the sublime. The reflections I have since been led to make have convinced me that these objects form a distinct class, and belong to what may properly be called the picturesque.

' That term (as we may judge from its etymology) is applied only to objects of sight, and that indeed in so confined a manner as



to be supposed merely to have a reference to the art from which it is named. I am well convinced, however, that the name and reference only are limited and uncertain, and that the qualities which make objects picturesque are not only as distinct as those which make them beautiful or sublime, but are equally extended to all our sensations, by whatever organs they are received; and that music (though it appears like a solecism) may be as truly picturesque, according to the general principles of picturesqueness, as it may be beautiful or sublime, according to those of beauty or sublimity.

‘ There is, indeed, a general harmony and correspondence in all our sensations when they arise from similar causes, though they affect us by means of different senses; and these causes (as Mr. Burke has admirably explained \*) can never be so clearly ascertained when we confine our observations to one sense only.

‘ I must here observe (and I wish the reader to keep it in his mind) that the enquiry is not in what sense certain words are used in the best authors, still less what is their common and vulgar use and abuse; but whether there are certain qualities which uniformly produce the same effects in all visible objects, and, according to the same analogy, in objects of hearing and of all the other senses; and which qualities (though frequently blended and united with others in the same object or set of objects) may be separated from them, and assigned to the class to which they belong.

‘ If it can be shewn that a character composed of these qualities, and distinct from all others, does prevail through all nature; if it can be traced in the different objects of art and of nature, and appears consistent throughout, it surely deserves a distinct title; but with respect to the real ground of enquiry, it matters little whether such a character, or the set of objects belonging to it, is called beautiful, sublime, or picturesque, or by any other name, or by no name at all.

‘ Beauty is so much the most enchanting and popular quality, that it is often applied as the highest commendation to whatever gives us pleasure, or raises our admiration, be the cause what it will. Mr. Burke has pointed out many instances of these ill-judged applications, and of the confusion of ideas that result from them; but there is nothing more ill-judged, or more likely to create confusion (if we agree with Mr. Burke in his idea of beauty) than the joining of it to the picturesque, and calling the character by the title of Picturesque Beauty.

‘ In reality, the picturesque not only differs from the beautiful in those qualities Mr. Burke has so justly ascribed to it, but arises from qualities the most diametrically opposite.

‘ According to Mr. Burke, one of the most essential qualities of beauty is smoothness; now, as the perfection of smoothness is absolute equality and uniformity of surface, wherever that prevails there can be but little variety or intricacy; as for instance,

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\* Sublime and Beautiful, page 236.

in smooth level banks, on a small, or in naked downs, on a large scale. Another essential quality of beauty is gradual variation; that is (to make use of Mr. Burke's expression) where the lines do not vary in a sudden and broken manner, and where there is no sudden protuberance. It requires but little reflection to perceive, that the exclusion of all but flowing lines cannot promote variety; and that sudden protuberances, and lines that cross each other in a sudden and broken manner, are among the most fruitful causes of intricacy.

'I am therefore persuaded, that the two opposite qualities of roughness, and of sudden variation, joined to that of irregularity, are the most efficient causes of the picturesque.'

The qualities of the picturesque being thus established, Mr. P. produces exemplifications of it from buildings, water, trees, animals, birds, men, from the higher order of beings, and from painting; and thus opens the fourth chapter with general distinctions between it and the beautiful.

P. 76. 'Picturesqueness, therefore, appears to hold a station between beauty and sublimity; and on that account, perhaps, is more frequently and more happily blended with them both than they are with each other. It is, however, perfectly distinct from either; and first, with respect to beauty, it is evident, from all that has been said, that they are founded on very opposite qualities; the one on smoothness\*, the other on roughness;—the one on gradual, the other on sudden variation;—the one on ideas of youth and freshness, the other on that of age, and even of decay.'

The principal circumstances by which the picturesque is separated from the beautiful being thus enumerated, Mr. P. proceeds.

P. 80. 'It is equally distinct from the sublime; for though there are some qualities common to them both, yet they differ in many essential points, and proceed from very different causes. In the first place, greatness of dimension † is a powerful cause of the

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\* Baldness seems to be an exception, as there smoothness is picturesque, and not beautiful. It is, however, an exception, which, instead of weakening, confirms what I have said, and shews the constant opposition of the two characters, even where their causes appear to be confounded.

† Baldness is the smoothness of age and decay, not of youth, health and freshness: it is picturesque from producing variety and peculiarity of character; from destroying the usual symmetry and regularity of the face, and substituting an uncertain instead of a certain boundary.

'When a bald head is well plaistered and flowered, and the boundary of the forehead distinctly marked in pomatum and powder, it has as little pretension to picturesqueness as to beauty.'

‡ I would by no means lay too much stress on greatness of dimension; but what Mr. Burke has observed with regard to buildings, is true of many natural objects, such as rocks, cascades, &c.



the sublime; the picturesque has no connexion with dimension of any kind (in which it differs from the beautiful also) and is as often found in the smallest as in the largest objects.—The sublime being founded on principles of awe and terror, never descends to any thing light or playful; the picturesque, whose characteristics are intricacy and variety, is equally adapted to the grandest and to the gayest scenery.—Infinity is one of the most efficient causes of the sublime; the boundless ocean, for that reason, inspires awful sensations: to give it picturesqueness you must destroy that cause of its sublimity; for it is on the shape and disposition of its boundaries that the picturesque in great measure must depend.

‘Uniformity (which is so great an enemy to the picturesque) is not only compatible with the sublime, but often the cause of it. That general equal gloom which is spread over all nature before a storm, with the stillness so nobly described by Shakespeare, is in the highest degree sublime\*. The picturesque requires greater variety, and does not shew itself till the dreadful thunder has rent the region, has tossed the clouds into a thousand towering forms, and opened (as it were) the recesses of the sky. A blaze of light unmixed with shade, on the same principles, tends to the sublime only: Milton has placed light, in it's most glorious brightness, as an inaccessible barrier round the throne of the Almighty:

For God is light,  
And never but in unapproached light  
Dwelt from eternity.

And such is the power he has given even to its diminished splendor.

That the brightest seraphim  
Approach not, but with both wings veil their eyes.

‘In one place, indeed, he has introduced very picturesque circumstances in his sublime representation of the deity; but it is of the deity in wrath,—it is when from the weakness and narrowness of our conceptions we give the names and the effects of our passions to the all-perfect Creator:

‘And clouds began  
To darken all the hill, and smoke to roll  
In dusky wreaths reluctant flames, the sign  
Of wrath awak'd.

‘In general, however, where the glory, power, or majesty of God are represented, he has avoided that variety of form and of colouring which might take off from simple and uniform gran-

&c.; where the scale is too diminutive, no greatness of manner will give them grandeur.’

‘\* And as we often see against a storm  
A silence in the heavens, the wrack stands still,  
The bold winds speechless, and the orb itself  
As hush as death, anon the dreadful thunder  
Does rend the region.

deur, and has encompassed the divine essence with unapproached light, or with the majesty of darkness.

‘ Again, (if we descend to earth) a perpendicular rock of vast bulk and height, though bare and unbroken,—a deep chasm under the same circumstances, are objects that produce awful sensations; but without some variety and intricacy, either in themselves or their accompaniments, they will not be picturesque.—Lastly, a most essential difference between the two characters is, that the sublime by its solemnity takes off from the loveliness of beauty\*, whereas the picturesque renders it more captivating.

‘ According to Mr Burke†, the passion caused by the great and sublime in *nature*, when those causes operate most powerfully, is astonishment; and astonishment is that state of the soul in which all its motions are suspended with some degree of horror: the sublime also, being founded on ideas of pain and terror, like them operates by stretching the fibres beyond their natural tone. The passion excited by beauty is love and complacency; it acts by relaxing the fibres somewhat below the natural tone, and this is accompanied by an inward sense of melting and languor.’

Such are the outlines of those qualities, which, according to Mr. P., constitute the picturesque: we venture to submit to the reader a few observations.

If what ought to be in its nature rough, by accident become smooth, and acquiring that smoothness turn out to be picturesque, roughness cannot be a constituent quality of that term. Twenty bald skulls placed by each other in equal day light, will be no more picturesque than a row of twenty upright trunks of pines left rough indeed, but with their needles, cones, and branches lopt. To make the bald picturesque, the aid of *chiaro-scuro* must be called in, a ray must be refracted from the skull, and predominate over the surrounding objects; then it will strike like the head of Ulysses, when by it’s splendor it provoked the sarcasm of Eurymachus.

If the picturesque be founded on ideas of age and decay, in contradistinction to those of youth and freshness, it may be asked, what are the principles from which the forms and actions of children derive their power of pleasing? It cannot be simply from beauty, if proportion and symmetry be as essential to that quality, as softness and a smooth surface. Their parts melt not into each other by imperceptible undulation, but, when exerted, are marked by indents, folds, and cuts, smooth indeed but sudden, and thus relieve that uninterrupted breadth of masses, which in repose approach nearer to ugliness than beauty. The head, belly, and knees of children preponderate over the neck, hips, and legs. The young fawns,

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‘ \* Majesty and love, says the poet who had most studied the art of love, never can dwell together; and therefore Juno, whose beauty was united with majesty, had no captivating charms till she had put on the cestus; that is till she had changed dignity for coquetry.

‘ † Sublime and Beautiful, part II. sect. I.

satyrs



satyrs, and centaurs of ancient, and the pucks, fairies, and goblins of modern mythology, are hairy and rough; but crispness and sprouting curls are a characteristic of all infants. Their action, sudden in it's onset, rapid in it's transitions, and unrestrained by reflection, surprises whilst it delights; their expression, 'naive,' arch, and equally contrasted by imbecility and appetite, now mimics the man, now shrinks back into the child, but never admits of languor. The same may be said of all young animals in general; they surprise and please from a principle directly opposite to decay: the colt, kid, and young ass, the kitten and the whelp, the lioncel and the cub of every carnivorous beast, from their disproportion of limbs, the unexpected variety of their motions, starts and gambols, the sprouting and more curled inequalities of their surface, appear to us, to excel the full-grown or decaying animal in the powers of exciting surprise, and keeping attention on the wing.

Perhaps the same reason which makes sketches more picturesque than finished pictures, may be given for the superiour picturesqueness of children, and the young of all the creation: the elements of motion, form, and growth exist, but the transitions from part to part are either not delineated, or abruptly marked; and for similar reasons the lyric may be considered as the most picturesque of poetic compositions.

If the picturesqueness of objects be increased in proportion to their roughness of surface and intricacy of motion; two spiders, such as the avicularia, not to descend to too diminutive a scale, caressing or attacking each other, must, in point of picturesqueness, have greatly the advantage over every athletic or amorous symplegma left by the ancients. Intricacy, however, appears sometimes completely to destroy what roughness had established, and not to mention inferior painters or poets, let us in proof of it produce one passage from Milton; describing the ground on which Satan stood, he says:

' And such appear'd in hue, as when the force  
Of subterranean wind transports a hill  
Torn from Pelorus, or the shatter'd side  
Of thundering Ætna.——'

Who will deny that these images, however sublime, are picturesque in the highest degree? Now add what follows:

——' Whose combustible  
And fuel'd entrails thence conceiving fire,  
Sublim'd with mineral fury, aid the winds,  
And leave a singed bottom all involv'd  
With stench and smoke.'——

This is so intricate that it might pass for an exemplification of it. And what is the effect? Smoke, languor, and a groan, that the mind capable of rending the promontory and convulsing the mountain, should have sneaked into a miner's jacket, and anatomised their loathsome entrails.

When Mr. P. mentions infinity as one of the most efficient causes of the sublime, and for that reason pronounces the ocean supe-

superiour to the attempts of picturesqueness, as that must depend on the shape and disposition of it's boundaries—he appears to fight with air, for, if by ‘boundaries’ be meant the waves, now flashing, now obscured, instead of destroying, the picturesque would add to the sublimity of what can be seen. But if by ‘boundaries’ be meant the limits and extent of the whole mass of waters, the subject is altogether beyond the reach of representation, and it would be ludicrous to attempt it on any plane, except that of a map.

We could with great pleasure expatiate on the far greater remaining part of the work, were we not withheld by the same motive, from which our author forbore to quote the verses of his friend, the fear of transcribing the book, which we wish the reader, stimulated by what we lay before him, to consult himself. What the author says of smoothness and roughness, as productive of the beautiful and picturesque, by means of repose and irritation; of breadth in light and shadow; on the beauty and picturesqueness of colour; but above all, his remarks on ugliness, as distinct from deformity, &c. must delight taste, and exercise judgment. Nor can the second, or practical part, fail to interest, though it's contents concern more particularly the improvers by profession. We confess our doubts about the efficiency of such helps as are pointed out to them in the works of the great masters of landscape; ‘*recti cultus pectora roborant*’ may be an useful axiom in taste as well as in morals, where hearts are found to feel and heads to apply: but when we reflect, that *Albert Durer* gave to his Adam the breast and feet of a Mercury or Meleager, whilst he borrowed for him a pair of arms from a cobbler; that he set his Eve on a body, legs, and feet, not unworthy of a nymph, and applied to a scullion or laundress to furnish her with arms, wrists, and hands; when we discover in every print of *Andrea Mantegna* the imitation of some antique, coupled with excrescences of clumsiness or meagre deformity: when it cannot be disguised that *Andrea del Sarto* and *Jacopo da Pontormo*, from pupils of the ancients and *Michael Angelo*, shrunk into tame copyists of the haggard style exported from Nuremberg to Tuscany: when we reflect on all this—we are tempted to consider the study of *Claude* and *Poussin* as extremely uninteresting to men guided by precedent and fashion; though we seriously think the public owe gratitude to the writer who so ably endeavours to correct their taste.

R. R.

## P O E T R Y.

ART. IX. *Roman Portraits, a Poem, in Heroic Verse; with historical Remarks and Illustrations:* By Robert Jephson, Esq. 4to. 307 pages. With a Head of the Author, and 19 Plates. Price 1l. 7s. in Boards. Robinsons. 1794.

It has been a frequent subject of regret, that historians, partly through the influence of political prejudices, and partly through the vanity of fine writing, have so frequently placed facts in a deceitful light, or glossed them over with false colouring, as to render it exceedingly difficult for the honest inquirer to distinguish truth from fiction.

There



There is still more reason for this complaint with respect to those writers, who professedly combine the two incongruous—we might perhaps have said inconsistent—characters of the historian and the poet. Perhaps it would not be easy to find a single historical tale, or poem, in which events and characters are accurately and impartially represented.

Mr. Jephson, after bestowing upon the poet Lucan the epithet of *fiery*, calls him a perfect party writer in verse; and, whilst he acknowledges his *Pharsalia* to be a very noble poem, he cautions young readers against taking the impression of Cæsar's personal character from this author: he adds, 'a great poet may put what words he pleases into the mouth of a hero, and comment upon them afterwards; for imagination and ingenuity are not to be restricted within common bounds.'—A familiar caution we think necessary, with respect to the poem now before us. Though roman freedom, and roman patriotism may, perhaps, have been too highly extolled by former writers, there is some reason to be apprehensive, lest the current of opinion should now flow towards the contrary extreme;—lest modern zeal against republicanism should never think it's duty discharged, till it has annihilated the remembrance of ancient republican virtues. In the present work, considerable pains seem to have been taken to throw them into the shade. Of this no other proof needs be brought forward, than that the elder Brutus is only exhibited as an example of unnatural and inhuman obduracy in the execution of his sons, whilst the story of his glorious triumph over tyranny, in the person of Tarquin, is passed over in contemptuous silence. The truth seems to be, that the author has suffered his indignation against the late proceedings of the french to spread a deep tinge of horror over his idea of republicanism, like that which a glass, stained red, spreads over the verdant lawn and azure sky.

In the course of this poem, Mr. J. seizes every occasion of pouring his curse upon those monsters. In the preface, he speaks of God's dreadful visitation of France, and of the bolt of divine vengeance as held back for a time only to come down with double wrath, as confidently as if he had been permitted to examine the records of eternal providence. When, in a note, he thinks it necessary to assure his readers, that, though he has so far indulged himself in poetical licence, as to describe the prodigies which are said to have attended Cæsar's fall, as to his death being the cause of these phenomena, he thinks like Hotspur, 'so they would have been, if his mother's cat had kittens;' he very seriously adds, that he cannot affect the same incredulity with respect to the fate, which has attended the murderers of the late excellent king of France. And, at the close of this poem, he thus piously invokes the vengeance of heaven upon Paris:

P. 247. 'O for a hotter Ætna, to roll down

His fiery deluge on the Stygian town!

Where twice the fiends of France exulting stood,

To view the scaffold, smear'd with royal blood;

Rich, guiltless, sacred blood; whose steams shall rise

To pull the avenging thunder from the skies.'

Having thus apprized our readers of the political character of this publication, we now proceed to the more agreeable task of giving them

them some idea of it's poetical merit. And here, ourselves dismissing, and requesting our readers also to dismiss, every unpleasant impression, which the circumstances to which we have hitherto adverted may have made, we very readily admit the author's title to high encomium. The different characters of the poem are conceived with discrimination, and drawn with great boldness of expression. Historical circumstances (for which authorities are cited) are enlivened, without being overloaded, with poetical ornaments; and fancy is employed to fill up, for the most part without distorting, the image, which the writer's judgment had led him to form of the originals. The diction has as much elevation, and the versification as much harmony, as could reasonably be expected in a long historical poem.

The poem opens with a view of the general character of the romans, in which the poet finds more to censure than admire. From the kings of Rome he selects only Numa, whom he extols for his zeal for religion, but censures for having employed fiction to impose upon credulity. The stories of Coriolanus and Virginia are agreeably told. The periods of history when the roman soldiers first received pay, and when the plebeians were made eligible to the consulship, are distinctly noticed; and the military arrangement of a roman legion is described.—After paying honour to the memory of Hannibal, the poet thus goes on to celebrate the praise of Scipio's continence, learning, and friendship. P. 47.

\* Of every virtue, every art possess'd,  
His foes rever'd him, and his country blest'd :  
An eagle with the mildness of the dove,  
His valour claim'd esteem, his goodness love;  
And manly beauty, beaming from his face,  
To inborn dignity gave outward grace.  
Nor blaz'd his glory in the field alone,  
A harder conquest o'er himself he won :  
In the wild hour of passion's lawless reign,  
Rejecting joys bought by another's pain,  
Fond of the fair, in blooming beauty's pride  
To her true lord he gave the captive bride.  
If some smooth lawn its verdant mantle spreads,  
Nigh to where mountains lift their craggy heads,  
There the pleas'd eye directs its willing ray,  
Fatigu'd too long by nature's rude display :  
So his soft manners our regards engage,  
'Midst the stern heroes of that warlike age.  
Nor think, the Great from their high place descend,  
Who choose the muse's favourite for a friend,  
When mighty Scipio, Rome well pleas'd could see,  
With Ennius join'd, in kindest amity ;  
Could hear him with their friendship might survive,  
When fate's last mandate bade them cease to live ;  
That not ev'n death their union might o'ercome,  
But blend their ashes in one common tomb.  
A hundred conquerors the world have torn ;  
Where were two Homers, or two Maros born ?  
Genius is form'd from nature's choicest clay,  
While warriors are the ware of every day.

Through



Through the remaining period of the republic, the characters delineated are those of Marius, Sylla, Mithridates, Catiline, Cicero, Pompey, Cæsar, and Brutus. Cicero's portrait is drawn at full length, and we think very accurately. His banishment and death are thus described: p. 92.

‘Excellent Tully! by a ruffian brav’d,  
He left the ungrateful city he had sav’d;  
With tears the sorrowing senate saw him sent  
(Their best defender) to cold banishment:  
They heard that voice, ne’er heard in vain before,  
The exile it could not avert, deplore;  
With him the genius of the state disgrac’d,  
Faction triumphant, and his dwellings raz’d.  
But call’d with honour home, the exulting throngs  
Shout from his mind the memory of pass’d wrongs;  
His houses at the publick charge restor’d,  
His name resounded, and the favourite word,  
Vain now, as abject in distress before,  
He thought affliction could return no more.  
Alas! when tyrants o’er the laws prevail,  
Man’s best possessions are an idle tale;  
The whirlwind sweeps them all in one fell blast,  
And the last wretch is he who lives the last:  
Still, still remain’d, from fate’s malignant power,  
A sad reverse, for his concluding hour.

‘Nor eloquence divine, nor reverend age,  
Could save great Tully from the assassin’s rage.  
Behold! (sad sight!) infuriate Fulvia seize  
The fever’d head, and fix it on her knees;  
From the cold jaws she forc’d that silent tongue,  
On whose sweet sounds the once-charm’d senate hung;  
Hear the she-fiend with taunts exulting cry,  
As thrice she pierc’d, “This for my Anthony:”  
The grisly spoil thus brutally defac’d,  
With the lopp’d hands, was o’er the rostrum plac’d;  
From thence in hideous mockery to glare,  
And freeze each future patriot to despair.

‘Minions of fortune, who, possess’d of power,  
Indulge unaw’d the transitory hour,  
Make science ever your peculiar care;  
The world reveres her, of the world beware!  
A little while ere nature claim’d his breath,  
The dagger clos’d sage Tully’s eyes in death;  
But grateful ages still preserve his fame,  
And endless infamy his murderer’s shame.’

The sad story of Pompey after the battle of Pharsalia is pathetically related. The character of Cato of Utica is honoured with due praise. J. Cæsar appears to be the first object of the author’s admiration; his faults are not indeed concealed, but his virtues and talents are adorned with all the luxuriance of panegyric. p. 140.

‘No brooding hate his fearless bosom kept;  
Soon as the steel was sheath’d, his vengeance slept.

For

For two great ends alone he seem'd to live,  
 To conquer all mankind, and to forgive.  
 E'en for a foe his kindly tears were shed ;  
 He wept at sight of Pompey's sever'd head,  
 Forgot the rival's hate, and mourn'd the hero dead,  
 Not youthful Ammon's envied, early wreath,  
 Not the black tides of fell proscriptive death,  
 Tides, that had wash'd from many a social mind  
 All the sweet charities of good and kind,  
 In Cæsar's feeling breast could quite destroy  
 Pity's mild springs, and friendship's generous joy.  
 His tongue, for ever ready to defend,  
 His hand, the willing bounty to extend,  
 No wonder, spite of wild ambition's pride,  
 He liv'd endearing, and lamented died.  
 A soul so soft in every social part,  
 The unwilling tongue calls tyrant, not the heart.  
 For these celestial qualities, when time  
 With dust shall mould my perish'd form and rhyme,  
 His murder told, the sympathetick tear  
 He knew to shed, shall grace his funeral bier ;  
 Nor, liberty, thy loudest shouts prevail,  
 To drown soft sorrow at the mournful tale.  
 O, were the dévastation of mankind  
 The noblest triumph for a hero's mind ;  
 Or had his milder genius been employ'd  
 To save but half the wasteful sword destroy'd ;  
 No rival on the guiltless rolls of fame  
 Had vied with all-accomplish'd Cæsar's name.  
 While projects boundless in his bosom roll'd,  
 Scarce by the distant poles of heaven controll'd,  
 At home, devoted to an earlier fate,  
 Unconscious in the shade of death he sat ;  
 Victim to liberty decreed to fall,  
 Streaming with blood, at Pompey's pedestal.  
 The stoick Brutus led the daring deed ;  
 By him he lov'd was Cæsar doom'd to bleed.  
 If this one action stain not Brutus' fame,  
 Rome's annals boast not any purer name ;  
 For still men doubt, in this impartial time,  
 To admire the virtue, or abhor the crime.  
 A thousand tender thoughts restrain'd his arm,  
 A thousand nobler thoughts his bosom warm ;  
 Impell'd, repell'd, and in the conflict tost,  
 More than the deed, the struggle was his boast.  
 He fought no more from slaughter'd Cæsar's grave,  
 Than nature, justice, and his country gave ;  
 Revenge or jealousy inflam'd the rest,  
 To aim their daggers at the conqueror's breast ;  
 By principle alone was Brutus mov'd,—  
 He slew the tyrant, but the man he lov'd.\*

In the concluding lines of the preceding passage, the struggle between private affection and public virtue in M. Brutus, is well described.

scribed. We shall next select from this gallery of pictures two female portraits; those of Cleopatra and Octavia. Cleopatra's charms are thus described: p. 158.

' In her, not face and shape alone could please,  
(Though with unrival'd grace she charm'd by these,)  
But the whole store of Cytherea's wiles,  
Sighs, gentlest blandishments, and ambush'd smiles;  
The ready tear, the blush of well-seign'd truth,  
And the ripe woman, fresh as new-sprung youth.  
Beneath her roseate palms the lute compress'd,  
Chac'd thought and trouble from the anxious breast;  
In dulcet bonds the imprison'd soul she held,  
While the sweet chords her warbling voice excell'd.  
A thousand forms the syren could put on,  
And seem as many mistresses in one;  
Serious or sportive, as the mood requir'd,  
No whim grew irksome, and no frolick tir'd.  
Enough of coyness to provoke desire,  
Of warmth enough to share the amorous fire,  
All, her delighted lovers could receive,  
Seem'd but fond earnest she had more to give;  
Nor with possession was the promise o'er;  
Love's fruit and flower at once her bosom bore:  
No languid pause of bliss near her was known,  
But, with new joys, new hours came laughing on.

By arts like these was wiser Julius won,  
And Antony, more fond, was more undone.  
His soul enamour'd to the wanton clung,  
Glow'd at her eyes, or melted from her tongue;  
Lull'd in the dear elysium of her arms,  
Nor interest moves him, nor ambition warms:  
Sometimes with short remorse he look'd within,  
But kept at once the conscience and the sin:  
In vain he saw the yawning ruin nigh;  
Content with her, he bade the world go by.'

Octavia's modest beauties and virtues are thus delineated: p. 163.

' Come, decent Venus! come, each modest grace!  
Assist the muse to draw a matron's face;  
To paint the chaste Octavia's matchless form,  
Fresh Hebe's cheek with blushing softness warm:  
The pure carnation in whose colour shewn,  
By genial nature's balmiest breath was blown;  
Unfollied lips suffus'd with roseate dew,  
Whence Hybla sounds the charm'd attention drew;  
Juno's high stature, and majestick mien,  
Her smiles improv'd with dignity serene;  
For no repulsive arrogating air  
Proclaim'd her own proud conscience she was fair;  
But turning from the fond admirer's gaze,  
She felt the homage, but declin'd the praise.  
So, while by Rome's enamour'd youth besieg'd,  
But one she favour'd, and yet all oblig'd.

Her



Her form, her manners such; and nature join'd  
 Each sweet attraction of the female mind:  
 Not heaven's clear azure than her breast more pure,  
 Which winds disturb not, nor dark clouds obscure;  
 Yet not in stagnant apathy to sleep,  
 Or like the reed-chok'd stream through life to creep;  
 When virtue's breath her kind affections mov'd,  
 She felt with energy, with ardour lov'd.

On the Augustan age our poet dwells with fond delight. The portraits given in this period are those of Augustus, Mæcenas, Agrippa, Virgil, Tibullus, Horace, and Ovid.—We must treat our readers with the following elegant lines in praise of Virgil. p. 194.

‘ Hush’d be each ruder breath, and clamorous tongue!  
 Apollo listens to the Mantuan’s song.  
 You chief, who own bright inspiration’s flame,  
 With mighty Homer’s palm divide his claim.  
 Favourite with me of all the harmonious quire,  
 A child I felt him, and a man admire:  
 If grief or care my anxious mind engage,  
 Secure of ease, I search great Maro’s page;  
 For deep and rankling, sure, must be the wounds,  
 That find no balm in his enchanting sounds.  
 As Jesse’s son Saul’s frenzy could compose,  
 The madness sinking, as the musick rose;  
 As oil, diffus’d with philosophic skill,  
 At once the agitated wave can still;  
 His tuneful magick o’er my senses glides,  
 The charm prevails, and all my pain subsides.’

The work is embellished with elegant engravings: the votive shield commemorating the continence of Scipio; two busts found in the tomb of Scipio’s family; Augustus presenting a crown; sixteen heads drawn from antiques; and the author’s portrait.

We cannot take our leave of this work without reprobating the contempt, with which the author treats the lower orders of mankind; when, in cautioning his readers not to confound the two terms *populus romanus* and *plebes*, as if they were of the same import, he says, ‘ the former comprises the senators, patricians, knights, and gentry; the latter means the idle, the indigent, and worthless, or what we understand by the monosyllabical denomination, Mob.’ Did Virgil, who must be allowed to have been a pretty good judge of the meaning of the term, understand by *populus* the patricians, knights, and gentry when he wrote

‘ Hinc Augustus agens Italos in prælia Cæsar,  
 ‘ Cum patribus populoque ?’

ART. X. *The Adventures of Timothy Twig, Esq. In a Series of Poetical Epistles. In two Volumes.* By Joseph Moser, Author of *Lucifer and Mammon, Turkish Tales, Thoughts upon Cash Credit and Country Banks, &c.* 2 Vols. crown. 312 p. Svo. Williams. 1794.

THE author, who, in these turbulent times, can for a moment relax the gravity of political dissension by innocent pleasantry, is entitled to public thanks, and may justly expect a candid reception. We have found in these small volumes so agreeable an interruption of our serious labours, in contemplating the pictures of manners, that, without rigorously examining these verses by the canons of criticism, we invite our readers to partake of the amusement they have afforded us. The work is in part humorous, and in part sentimental. The sentimental part is a kind of poetical novel, containing the histories of two tender attachments and happy weddings, communicated in letters written in different kinds of verse. The humorous, which is by far the most valuable part of the work, is a description of the adventures of a young welch esquire in London, related by himself in letters to his sister, and to his friend in the country, written in that familiar kind of verse, so successfully made use of by Mr. Anley in his Bath Guide. The peculiar cast of wit and humour in that celebrated work it may not be easy to rival; but Mr. M. appears to have observed the manners of the fashionable world with attention, and has given a lively and entertaining representation of many scenes, which are passing in that great theatre of dissipation and folly, the british metropolis. Though he strictly confines himself within the limits of decorum, he finds in the course of a young man's rambles through London ample materials for humorous description.

Timothy Twig, at his first arrival in the city taking up his residence with his uncle, makes an excursion to a country villa, and visits the stock exchange, city clubs, the boxing lyceum, and the play houses. Speaking of a lounge in the box lobby, he gives his friend the following account of the modern method of lounging away a day. Vol. I. P. 54.

'The box-lobby, dear Lloyd, I could ever attend,  
There's nothing like lounging the mind to unbend;  
Sarcasm was saying, and sure he is right,  
To lounge is the fashion from morning to night,  
We lounge at our breakfast, while reading the papers,  
We yawn for our horse to disperse last night's vapours,  
We mount about three, and 'till it grows dark,  
We lounge first at visits, and then in Hyde Park,  
Return'd, a damn'd bore we this riding declare,  
Then nod while our valet is dressing our hair:  
To dinner awak'd, we just venture to think  
How the soup is compos'd, or what wine we shall drink;  
Talk of dressing of turtle, of roti and stew,  
In short all the secrets of monsieur Ragout.  
To judge by your hearing, and not by our looks,  
You'd think you had din'd with a dozen of cooks.  
Three hours are spent this agreeable way,  
The carriages come, and we lounge to the play.'

Having hired a house in Devonshire place, he takes a morning walk with his friend Sarcasm, who describes to him many new buildings and their inhabitants. Vol. I. P. 76.



*Twig.* "I see in yon house a vast company throng?"

*Sarc.* "A nabob's just come from Bengal, Mr. Prong.

Call'd up to the peers, and a trial escaping,

How happy a man must we deem my lord Rapine,

Whose magnificent palace the centre doth grace,

Where, oh fortune! thy bounty so well could'st thou place?

The blessings and pray'rs of the turbulent hindoos,

The furious perrees, and the canibal gentoos

Shall follow your name, to the skies shall exalt,

The contractor for opium, for beetle and salt.

The indian in future, wherever he ranges,

From Caucasus mount to the banks of the Ganges,

Starv'd down to obedience, from all plagues reliev'd,

Wives, children, lands, cash, all that formerly griev'd

Himself or his cast: Messrs. Rapine and Prong,

(Knowing pow'r means right, imbecility wrong)

Have ta'en in possession without why or wherefore,

So that those happy mortals have nothing to care for."

Another obliging friend conducts our spark to the birth-day squeeze at St. James's, from the humorous description of which we select the following lines. Vol. II. P. 16.

'So forward we mov'd, midst the ladies and lords,

A charming confusion: hoops, trimmings and swords,

As they mingled together delightfully tangled,

No doubt the whole floor was most tastefully spangled,

Lace, tissue and gauze, flowers, feathers and foil,

So pleasant a romp I han't had a great while.

Lady Rent, in the midst on't, scream'd out to his grace,

"Your sword has hitch'd in my trimmings and lace!"

Billy Lipsalve, lord Prig, and friend Bob almost swore,

'Cause the wig of a Judge, had their coats powder'd o'er.

Cries the countess of Flutter, "an aukward young man,

With his buttons has torn the fine mount of my fan."

"Lord Hook, I beg pardon," said lady Bab Barter,

In the croud my left arm had got under your garter.

You see how they shove; ah, I wish them dispers'd;"

"So shou'd I," said my lord, "if our arms were revers'd."

Thus you'll judge we were wedg'd pretty closely together,

I just saw the top of the princess's feather;

As he mov'd from his place, caught a view of the prince,

And you can't think how happy I've been ever since.

I wish'd to get forward, but could not tell how,

The pliantest back had no room for to bow.

So onward we prest, without fear of displeasing

The ladies, who shew'd no aversion to squeezing;

'Till fatigued with the bustle, o'ercome by the heat,

We drew off our army, and forc'd a retreat."

Timothy next gives his friends an account of a funday ride in Hyde Park, in a dialogue between him and his friend Sarcasm. Vol. II. P. 40.

"What confusion and noise, what a mob in the park,

Charles Curd you're observing, a cheese-monger's clerk; He



His poney, which scarce he can keep on the back,  
Is here every Sunday, a worn Moorfields hack.

'That's old lord Lombago, you see nod his head,  
And fly a foot pace to the beauty in red."

*Twig.* "A beauty indeed, I must keep her in sight,  
Her squire's in green, and her palfrey is white;  
What an elegant form, how she graces her saddle,  
See the beaux flock around her, Grig, Widgeon and Faddle:  
To rival his lordship, they all seem to tend.

Who is she?" *Sarc.* "What not know the lovely miss Blend,  
Where the duce have you liv'd? but yonder Tom Shade is,  
He heads a large troop of equestrian ladies;  
How they bound on the grass, feathers, streamers display,  
The charming Hypolita first on the way.

Her fine auburn tresses float loose in the wind,  
From her hat falls a veil, which hangs careless behind.

This nymph all allow is the queen of the chace,  
Diana in hunting ne'er rode with such grace;

And no sifter archer we very well know,  
Can with half the dexterity handle the bow.

She's attended you see by Toxophilite fair,  
Miss Arcus, miss Dart, lady Bell Sagittaire.

You observe, my friend Twig, that when some ladies ride,  
How uneasy they sit, how they lean on one side.

This they owe to their fears, or the make of their saddle,

In times far remote, Britain's fair rode a straddle.

In the reign of king Richard, the second I mean,

A side saddle came here with Ann, the young queen.

'Tis said they'd been us'd many ages in France;

And as you very like may have dip'd in romance,

You can tell how princesses to see the great deeds  
Of their knights, when they travell'd, were plac'd on their  
seeds."

*Twig.* "At this time 'tis no matter. Pray who is that  
figure?"

*Sar.* "Lord Limber, the next is great general O'Trigger,

To the world what a blessing the excellent sample,

For parent, spouse, friend, is the general's example."

*Twig.* "What the devil is that coming close by the rail,  
Which looks like a grasshopper driving a snail?"

*Sar.* "Beau Dapper, his whisky don't fly very quick.

The fault's in his horse, poor old tumble down Dick.

That fat bloated figure who rides the lean mare,

With the nymph in brown habit and long flaxen hair,

Whose silly's so low, that she daggies her robe,

Is miss Liddy and father, sir Benjamin Globe.

That black horse and rider, who're both sleek as fatten,

A canon of W\*\*\*\*\*, the good doctor Matin,

How pleasing his doctrine, how various his powers,

He's ten minutes preaching, and dining two hours,

I declare 'tis a task far beyond my capacity,

To guess what could bring out my friend Perspicacity,

Some matter of moment I almost rely on't,  
 'His beast, (I had like to have call'd him his client,)  
 How he spurs and he lashes through each crooked track,  
 See he galls his lean sides, and quite flays his poor back,  
 My spleen is arising. An old o'ergrown porpus!  
 I wish speed would give him an *babeas corpus*.  
 The phaeton and ponies attract your attention,  
 A duchess, the chariot, holds fir Peter Pension.  
 The little smart gig, with the lady so bulky,  
 Mrs. Solid, that's Outcast alone in the sulky."  
 Feig. "The people all scamper, some harm I'm afraid."  
 Stranger. "The speed of miss Frisk, has just made a croupade;  
 I declare I once thought she'd be beat black and blue.  
 Before and behind, up and down, vixen flew.  
 She o'erturn'd the carriage of madam Van Pout,  
 And Swill, who was trying to outride the gout.  
 The horse of a judge that stood still as the bench,  
 She forc'd with it's rider down yonder deep trench,  
 There, close to the wall, squat came all the whole troop,  
 Of human and animal legs such a group;  
 The footmen and grooms, that beheld this disaster,  
 Could scarce find the limbs of their mistress or master,  
 I'm torn with your spurs exclaims pretty miss Squeak,  
 I'm under the carriage and scarcely can speak.  
 His lordship bawls out, help! Murder! Oh shocking!  
 So one pull'd a boot and another a stocking;  
 Tho' at first quite derang'd, and in terrible frights,  
 I fancy the tumblers are now set to rights."

After relating the humours of a masquerade, poor Timothy's adventures grow more serious; and, after a duel and a lawsuit, he returns home perfectly disencumbered of his dirty acres, by his kind friends, Smooth, Sarcasm, and Co. Honest John, who attends him through all his frolics, and at last, like old Adam to Orlando, offers his master the savings of his industry, thus moralizes upon what has happened. Vol. II. P. 130.

'When he raves that his follies have sunk his estate,  
 Ah, how much do I pity my Master!  
 The friends of his sunshine on all sides have flown,  
 Their falsehood I ne'er could endure;  
 Those his fortune supported, now leave him alone,  
 For none will e'er flatter the poor.  
 The sparks of this town, for to serve their own ends,  
 The spendthrift on all sides assails;  
 Hollow bosoms they are: would you seek for true friends,  
 You must go to the mountains of Wales.'

ART. XI. *Howe Triumphant! or, the Glorious First of June. An Heroic Poem.* By Romaine Joseph Thorn, Author of *Clito and Delia—Mad Gallop, or a Trip to Devizes—Retirement—Bristolia*, &c. 8vo. 16 pages. Price 1s. Bristol, Bonner; London, Longman. 1794.

THOUGH these verses can deserve the splendid title of an heroic poem for no other reason, than that they are written in celebration of



of a justly renowned hero; the loyal spirit which they breathe, and the ardour with which the author exults in his country's naval glory, will doubtless be sufficient to recommend the poem to the attention, and the poet to the patronage of true britons. In bestowing the tribute of praise upon the triumphant Howe, Mr. T. does not neglect to pay due respect to the honest british seamen, by whose valour the victory was obtained. Describing the commencement of the engagement, he thus celebrates their gallantry. P. 7.

' The sailor, now, with love of glory, fir'd,  
In mind, already combats with the foe,  
Nor thinks on ought besides, save, lovely SUE!  
Whose dear idea, from his faithful breast  
Extracts the heartfelt sigh: A moment's space  
He ponders on her charms, then, full of Mars,  
Foregoes the thought, and rushes to the fray.'

ART. XII. *Epître au Peuple François. An Epistle to the French People.*  
8vo. 19 pages. No publisher. 1794.

THE scenes of horror, which have lately been exhibited in France, are in these pathetic verses so strongly painted, that they may, not without great probability, be supposed to have been written by some unfortunate emigrant, to express his feelings of distress and indignation. The epistle contains nothing more than a repetition of those dreadful tales, of which every friend to humanity will be of opinion, that we have already heard more than enough.

ART. XIII. *Poëtæ Sententiosi Latini: Publius Syrus, C. D. Laberius, L. A. Seneca, Dionysius Cato: Nec non, ex Ausonio, Dicta Sapientum Septem Græcorum. Instruente Jacobo Elphinstonio Britanno: Qui Vales hos Concinnos, Civitate donatos, Eruditæ æquè ac Erudiendis obtulit.*  
8vo. 115 pages. Richardson. 1794.

A LARGE collection of moral sentences from the ancient writers mentioned in the title page, arranged under distinct heads, is here given in latin and english. The latin sentences are throughout in single or double lines, and the translation in rhyming couplets. The translator, long known to the public by his unsuccessful attempt to introduce a new and uniform mode of spelling in the english language, though his proposal has not been adopted, still persists in writing english after his own peculiar manner, and *Dhe ascertainer ov british orthogzgraphy* disdains to apollozize for exhibbeting propriety inglish æz wel æz lattin. A very few examples will sufficiently acquaint our readers with the nature and merit of this publication.

## Latin.

Ex vitio alterius, sapiens emendat  
suum,

Ignoscito sæpe alteri, nunquam  
tibi.

## English.

By scanning ov anoddher's faut,  
Dhe wize to scan dheir own ar  
taught.

Anoddher dhou must oft for-  
guiv;  
Dhyself not wonce, hwile dhou  
shalt liv.



Inferior horret, quicquid peccat superior.	Hwen higher folks abuze dheir pow'r, Dhe lower dred the fatal our.
Quod facere turpe est, dicere ne honestum puta.	Hwatehr, to' doo must prov a ihame Can never be dhy pride to' name.
Dediseit animus serò, quod di- dicit diù.	Dhe mind t'unlern, had need be strong Dhe thing it haz been lerning long.
Turpe quid ausurus, te sine teste timar.	Hwen tempted from dhe right to' veer; Dhyself, dhe singuel witness, fear.

D. M.

## NATURAL HISTORY.

ART. XIV. *Plantes & Arbustes d'Agrément, gravés & enluminés d'après Nature, avec la Manière de les Cultiver, &c.*—A Collection of ornamental Plants and Shrubs, with engraved Plates, coloured after Nature, and an Account of the best Method of cultivating them; a Work undertaken by Persons fond of this Branch of Natural History, and published in Numbers, each of which contains five Plates. Nos. 3 and 4. Price 10s. Winterthur (in the Canton of Zurich); Steiner and Co. 1794. Imported by J. Boffe.

THE ten plates, accompanying these two numbers, are accurately engraved, and beautifully coloured; in short, they equal, if they do not excel the former <sup>s</sup>.

## MEDICINE. CHEMISTRY.

ART. XV. *A chemical Dissertation on the Thermal Waters of Pisa, and on the neighbouring acidulous Spring of Asciano: With an historical Sketch of Pisa, and a meteorological Account of its Weather: to which are added, analytical Papers respecting the sulphureous Water of Yverdun.* By John Nott, M.D. of Bristol Hot Wells. 8vo. 161 pages. Price 3s. Walter. 1793.

THE uncommonly rapid progress of chemical science within these few years has rendered the analysis of waters, both in this and other countries, much more frequent and general. It has also tended to make such attempts pleasing and agreeable, by introducing shorter and more ready methods of detecting their various impregnations. The account we have here of the Pisa waters, we are informed by the author, 'is the substance of a well-written treatise in Italian, by Giorgio Santi, professor of chemistry and natural history in the university of Pisa.'

\* See Analyt. Rev. Vol. xiv, p. 180, Art. xvii.

After describing the situation of Pisa, and its baths, the author has the following observations on the qualities of the waters.

p. 28\*.—‘ The water of the baths rises from the foot of the mountain St. Julian; its several sources comprise a space of about seventy paces; they form altogether a large body of water, which is nearly the same in all seasons. Some of the springs are within the baths, these run constantly; others are without, they flow through pipes into the baths at pleasure. The most considerable of them, *la maestra*, supplies the reservoir, six large and six small baths, two tub baths, and the douge.

‘ The bath of Mars contains full five hundred barrels of water: it is emptied every day; and ten hours fills it again.

‘ The baths form two compartments, the eastern and western. The waters examined belonging to each are enumerated in the several experimental tables. They are all in a cool situation, limpid, colourless, and inodorous, except that of the long-neglected bath of St. Julian, about two hundred yards from the general baths, which has acquired impurities from accumulated filth and exclusion of air. This water was therefore well filtered, previous to its analysis. The waters of the reservoirs have, more than any of the others, a subacid saline flavour, though in a very slight degree: they are all more or less warm, as is shewn by the subsequent table, where also the comparative specific gravity of each is exhibited, which supposes common cold water at  $65\frac{1}{2}$  of Fahrenheit's thermometer.

‘ The cause of natural warm springs has of late times given rise to much philosophic argumentation. Some contend for subterraneous fires, others for the decomposition of pyrites. The ingenious professor, having said much and well on the subject, is inclined to believe, that steel, and sulphureous waters only owe their heat to pyrites; and that all aerated and saline waters obtain theirs either from shift, argillaceous earth, or magnesia. The Pisa waters then are warm from their shiftous origin.’

It has been a vulgar and erroneous supposition, that if ‘ common cold water, and any warm mineral water be placed upon the fire at the same time, the common cold water will boil the soonest.’ This idle prejudice is satisfactorily refuted by the subsequent experiment.

p. 33\*.—‘ I exposed, in separate earthen vessels, to an equal heat, reservoir water of the bath, which raised the thermometer to  $90\frac{1}{2}$  Fahrenheit's scale, and common water of Pisa, which raised it to 68. The first boiled in 58 minutes, and the latter in 1 hour 12 minutes. I then took them from the fire, and exposed them alike to cold; the first sunk the thermometer to 68 in 1 hour 15 minutes, and the latter in 1 hour 2 minutes.

‘ The experiment was often repeated, and the result was always the same. The tenacity of heat peculiar to the Pisa water must then be attributed to its saline and earthy combinations.’

In 100 pints of the reservoir water, we find the proportions of different substances to be—p. 53\*.

Of aerial acid uncombined	-	-	-	Gr. 187
Vitriolated natron	-	-	-	203
Muriated natron	-	-	-	265
Vitriolated calx	-	-	-	969
	X 4			Vitriolated

Vitriolated magnesia	-	-	-	325
Muriated magnesia	-	-	-	199
Lime-stone	-	-	-	281
Magnesia alba, <i>not calcined</i>	-	-	-	87
Argillaceous earth	-	-	-	46
Siliceous earth	-	-	-	12

These principles are found in somewhat larger proportions in the summer months, and dry weather, than in winter, and wet weather.

The water of the warm spring of the queen's bath contains in 100 pints,—P. 54\*.

• Vitriolated natron	-	-	-	Gr. 186
Muriated natron	-	-	-	260
Vitriolated calx	-	-	-	905
Vitriolated magnesia	-	-	-	278
Muriated magnesia	-	-	-	179
Lime-stone	-	-	-	204
Magnesia alba, <i>not calcined</i>	-	-	-	44
Argillaceous earth	-	-	-	34
Siliceous earth	-	-	-	10

• The other waters of the baths have all similar qualities but dissimilar quantities.

With respect to the 'pellicle and tartar of the water in the baths,' we have the following conclusions:—P. 57\*.

Grains 100 of tartar.		Grains 100 of pellicle.	
Gr.	PRODUCED.	Gr.	
80	Calcareous earth	86	
15	Magnesia	11	
5	Siliceous earth	3	

• The calcareous earth prevails rather in the pellicle; magnesia and siliceous earth in the tartar.

After this, Dr. N. inquires concerning the properties of the acidulous waters of Asciano, which he finds to contain 'aerial acid uncombined, vitriolic and muriatic acid in combination, also compound earthy salts.'

The author, after this analysis, enumerates a long catalogue of disorders, in which these waters are found highly useful.—We, however, hardly think that these or any other waters will be of much advantage in some of the diseases which he has mentioned; having no not such high expectations from the use of water in any manner.

The author concludes this part of his work with an historical account of the town of Pifa. In this sketch the reader will meet with many interesting particulars.

Dr. N. closes his dissertation by a translation of some papers on the Yverdun water. In this part however we find little of importance, as the original papers seem to have been written some time ago, and consequently the analysis is in many respects defective. From several experiments we come to the conclusion, that the Yverdun waters are light, containing sulphur in union with fixed alkali, common salt joined with vitriolic salt, and an earth. Examined in larger quantity at Lausanne, 117 pounds 13½ ounces, gave '238½ grains of a saline residuum, which was composed of 95½ grains of calcareous earth,

33½



33  $\frac{1}{2}$  grains of felenite, 80 grains of common salt, 29  $\frac{1}{2}$  grains of fixt mineral alkali.' With respect to the medicinal qualities of these waters, the author thinks them important, particularly in chronical complaints originating from obstructions, as fluor albus, gout, rheumatism, and various hypochondriac affections. The sulphur which they contain also renders them serviceable in cutaneous affections, ulcers, arthritic disorders, &c.

As a translator, our author appears to have performed his task with care, attention, and accuracy.

ART. XVI. *A Treatise on the Nature and Cure of the Cynanche Trachealis, commonly called the Croup.* By Disney Alexander, Member of the Royal Medical Society of Edinburgh. 8vo. 79 p. Price 2s. Huddersfield, Brook; London, Johnson. 1794.

THE frequent occurrence of the croup in Halifax, and its vicinity, seems to have afforded the author an opportunity of marking it's progress and phenomena with considerable accuracy: and he has here given the public the result of his observations. Mr. A. sets out with a history of the complaint, in which we observe him to differ only in a few very immaterial circumstances from doctor Home. In defining the disorder he appears to follow Dr. Cullen, whose account, indeed, he has adopted without alteration.

With respect to the cause of the croup, he is of opinion, that it depends neither upon spasm nor putrid acrimony; but that it is to be considered entirely as an inflammatory affection of the trachea. In support of this assertion he argues in the following manner.

P. 47. 'When we reflect, that the greatest part of the diseases of children are manifestly of an inflammatory nature, that the croup commonly makes its appearance at those seasons in which inflammatory complaints prevail most, and, likewise, that the body, at this tender age, is less capable of resisting the action of those causes which produce it, than at a more advanced period of life,—we must acknowledge, that there exists in children a strong predisposition to be affected with it.

'The influence which the state of the air exerts upon the animal fibre, is probably far more extensive than is generally admitted. There is, perhaps, not a more common remote cause of disease, than cold combined with moisture; and there are few, comparatively speaking, who have not, during some part of their lives, experienced the bad effects of passing suddenly from a cold atmosphere into a warm one, or vice versa.

'In childhood these causes should act with double force, the irritability being proportionably more abundant; and, in fact, we find this to be the case. On this account it is that so few live to their tenth year, without having suffered from the contagion of small pox, measles, and hooping cough. To the same cause is owing the fever so often produced by dentition, and that which is frequently the effect of worms irritating the intestinal canal. It is not, therefore, surprising, that the muscular fibres of the trachea, and of the vessels which penetrate its coats, partaking, in common with the rest of the body, of this excess of irritability, should

should be subject to the operation of those causes which we see produce inflammation in other parts.

‘ I have seen some instances, when the croup has been brought on evidently from the continued application of cold; others, when it has been preceded by alternations of heat with cold; and others again, in which it originated from long exposure to wet. One case occurred to me, in which it succeeded an inflammatory angina tonsillaris, and proved very tedious, but yielded at last to repeated bleedings and antimonial medicines. But very often it has come on without any of these causes being applied; neither, after the most diligent inquiry, could we discover any manifest cause to which the disease might be referred.’

In pointing out the proper plan of cure in this case, the author finds the principal difficulty to arise from the following circumstances, p. 62. ‘ 1. From too long a delay in the use of the necessary remedies. 2. From the want of perseverance, on the part of the practitioner, in the application of those remedies. 3. From the too common practice of mixing together, or employing successively, medicines of a different operation.’

The means of removing the disease, according to the hypothesis of our author, are such as have a tendency to weaken and debilitate the constitution, and thereby lessen the violence of the inflammatory diathesis. The remedies which he employs are those in common use, such as bleeding, purging, and vomiting. The application of blisters also he recommends, in particular cases. Though this is upon the whole an useful and well written pamphlet, the experienced practitioner will easily discover in it a want of practical information, and of a greater degree of caution in the recommendation of remedies of so powerful a nature, in the delicate habits of children.

ART. XVII. *Essays Physiological and Practical, founded on the Modern Chemistry of Lavoisier, Fourcroy, &c. &c. &c. With a View to the Improvement of the Practice of Physic*, By Francis Penrose, M. D. 8vo. 158 pages. Deighton. 1794.

It is always with concern, that we find ourselves under the necessity of speaking in a summary way of the merits of any work, which comes under our inspection. The original motive, which renders it our duty to give an analysis instead of our individual opinion, is effectual only when the book in question is of sufficient value to justify such an employment of our pages. We do not find these essays of that importance, and shall therefore only say, that Dr. P., in a great number of instances, palpably misapprehends or misrepresents that system of chemistry, on which his essays are professedly grounded, and that his inferences are in general confused and inaccurate.

A. R.

#### AGRICULTURE.

ART. XVIII. *Plain and useful Instructions to Farmers; or an improved Method of Management of arable Land; with some Hints upon*



*upon Drainage, Fences, and the Improvement of Turnpike and Cross Roads. Addressed to Country Gentlemen, and Farmers in general.* By Joseph Hodgkinson. 8vo. 38 pages. Price 1s. Rivingtons.

THE title of this pamphlet explains it's contents. Mr. H. informs us; that he has spent forty years of a very active life in a close attention to the subject, with every opportunity which an extensive practice as a surveyor, in all parts of the kingdom, has afforded him. His plan of husbandry is simple, and has born the test of experience. The arable land he supposes to be divided into four parts: One sown with wheat, one with turnips or winter vetches, one with barley or oats, and the other with clover, summer vetches, rape, potatoes, beans, or pease. By making a succession of crops in this order, a fallow season is avoided; and by proper management the land will be in better order after bearing a crop of the latter articles, than if it had lain fallow. A winter crop also of rye, vetches, &c. for spring seed, may be raised after the wheat is cut; and by these means the same piece will produce five crops in four years; two of corn, and three herbage crops; or one of these three may be beans or pease, potatoes or turnips. Few crops pay so well as potatoes, or are a better preparation for a wheat season. Mr. H. recommends planting the potatoes with long dung: some of our authors strongly object to this method, having found short dung succeed best. The variety of experiments, that have been made in the cultivation of this useful vegetable, prove that in different soils different methods produce the largest crops; and consequently, that every farmer should make experiments in his own fields. Mr. H. has given in this little work some observations on draining wet land, on the beneficial effects of watering meadows, on rearing young fences, and on making and keeping roads in repair, which appear to merit attention. 'Bad roads,' he remarks, 'are occasioned not so much by the want of good materials, as by the abuse of such as nature has furnished.' When a thick coat of large and small stones is laid on the road, the first carriage that passes makes a rut, in which the water lodges, other carriages follow the same track, and continually grind the stones, till they become a mortar: thus a repetition of the same process is rendered necessary. Whereas, if the foundation of the road were kept dry by side ditches, the stones broken small, and nearly of equal size, the ruts and holes filled in time, that no water might lodge, the road might be kept in far better order with a much less quantity of materials, which would repay the additional labour. A. D.

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MATHEMATICS. ARCHITECTURE.

ART. XIX. *Description, and Use, of the Telescopic Mother-of-Pearl Micrometer.* Invented by Tiberius Cavallo, F. R. S. 8vo. 41 pa. Price 1s, Dilly. 1793.

A MICROMETER is an instrument employed in small admeasurements; and small objects being generally viewed through magnifying



ing instruments, micrometers are on that account adapted to microscopes or telescopes; 'in the former,' says the author, 'being used for measuring lineal extensions, as the diameter of a hair, the length of an insect, &c. and in the latter for measuring small angles.'

A great variety of micrometers have been invented at different times; that which claims our attention in the pamphlet before us, is described in the following manner. P. 3.

'The mother-of-pearl micrometer is a very simple, and, at the same time, a very accurate instrument of the kind. It consists of a small semitransparent scale or slip of mother-of-pearl, about the 20th part of an inch broad, and of the thickness of common writing paper, divided into a number of equal parts by parallel lines, every fifth and tenth of which is a little longer than the rest.

'The value of the divisions of the micrometer must be ascertained in every telescope to which this instrument is adapted. This should be done by the opticians; and the ascertained value ought to be marked in the inside of the cap of the telescope, or in some other convenient part about it. When the value of the divisions has been once ascertained, the measurement of any required angle is not attended with any difficulty. Suppose, for example, that the divisions of a micrometer in a telescope have been found to be each equal to an angle of two minutes and three seconds, and that you want to ascertain the angle subtended by the moon. Looking through the telescope, observe how many divisions of the micrometer measure the disk of the moon exactly, multiply this number by the value of one division; viz.  $2' 3''$ , and the product is the angle required. Thus, if the moon be measured by 15 divisions, multiply  $3''$  by 15, and the product,  $30' 45''$  is the angle subtended by the moon.'

After this description, the author points out, in a clear and accurate manner, the different advantages resulting from the use of this micrometer. For these, however, we must refer the reader to the work itself.

A. R.

**ART. XX.** *Rudiments of Architecture, containing an historical Account of the Five Orders, with their Proportions, and Examples of each from Antiques; also Extracts from Vitruvius, Pliny, &c. relative to the Buildings of the Ancients. Calculated for the Use of those who wish to attain a summary Knowledge of the Science of Architecture. With a Dictionary of Terms. Illustrated with Eleven Plates. The Second Edition, much enlarged. Royal 8vo, 117 pages. Price 6s. in boards. Taylor. 1794.*

We notice a new edition of this elegant publication, because we find it materially improved. For a more particular account of it we must refer our readers to our Rev. Vol. v, p. 46.

In this edition, the history of the progress of architecture, and of the five orders, is considerably augmented. A description is given of the greek and roman houses, and villas, never before collected into one point of view. To the dictionary, beside many other articles, is added an accurate ichnographical description of the

the most celebrated greek and roman structures. These additions appear to have been drawn up with great accuracy, and after a diligent examination of ancient authorities on the subject.

THEOLOGY.

ART. XXI. *Christianity the only true Theology; or, an Answer to Mr. Paine's Age of Reason.* By a Churchman. 8vo. 73 pages. Price 1s. 6d. Rivingtons.

SOME of the most zealous advocates of christianity have thought, that those doctrines, which are commonly called it's mysteries, are corrupt appendages to the original system; which must be entirely discarded, before it will be possible to defend the christian religion upon rational principles. Others, and those by far the most numerous body of christians, are willing to maintain it with all these supposed encumbrances; and are of opinion, that christianity without it's mysteries would be of little value. To the latter class belongs the author of the pamphlet now before us. At the onset, indeed, he speaks of the controversies, which arose in the early ages of the christian church, in terms, that seem to imply a disapprobation of the metaphysical systems, which these controversies produced. 'Creeds,' says he, 'and confessions, framed of words without sense, and subscribed with zeal without meaning, in the idea of those turbulent sons of the clergy, supplanted that "pure and undefiled religion which is before God and the Father:" the scholastic jargon of philosophy was substituted in their discourses, in room of the mild simplicity of the gospel.' But in the sequel, when he combats Mr. Paine's objections to the received doctrines of christianity, he maintains the very tenets, which are by many understood to be those 'words without sense,' that 'scholastic jargon of philosophy,' of which he had complained, namely, the doctrines of the trinity and the atonement. The author therefore undertakes a more difficult task, than those who define christianity simply as a divine revelation of a future state of rewards and punishments. He executes his undertaking, however, with considerable ability; and has, on the whole, written a very sensible and elegant reply to Mr. Paine's Age of Reason.

The author, before he enters upon the refutation of Mr. Paine's objections, expresses no small contempt for his adversary. 'The redoubtable hero of the Rights of Man, having ingloriously terminated his political career in the secret recess of a Parisian dungeon, grasps the cudgels of infidelity, and forms the hardy design of demolishing the pillars of our religion: reason is conjured to his aid, and by it's incantations, Jesus of Nazareth is called to bow, and the fabric of christianity to disappear.' After the repeated victories, which have been already obtained over the opponents of the christian religion, 'the fallacy of whose principles, notwithstanding their ingenuity and subtilty, has been clearly detected, and their arguments completely overturned in the masterly apologies of some of our divines,' this writer entertains no apprehension, that Mr. Paine will make many converts. Nevertheless, he thinks him entitled to a candid hearing, and asserts, perhaps somewhat too strongly, that, 'in this age of reason, free and candid inquiry is never discountenanced, statements of difficulties



are patiently heard, objections are never repelled till they are answered, implicit faith is no longer recommended, and truth, from whatever quarter it comes, will find a warm and general reception.'

Mr. Paine's investigation having been conducted without much regard to method, his respondent has taken the pains to reduce his arguments into different classes. All his objections, he remarks, are directed either against the authenticity and genuineness of the books of Scripture, the testimony of the apostles as historians of facts, or the importance of revelation.

Of the authenticity of the Scriptures, it is remarked, we have much greater evidence than of any equally ancient composition. They are frequently quoted by contemporary historians, enemies as well as friends to christianity, as the writings of the men to whom they are ascribed. The rejection of spurious gospels and epistles affords a strong presumption, that those which compose the canon of Scripture were received with the greatest caution, and only upon the best authority. This is further confirmed by the known learning and integrity of the fathers of the church, their ample opportunities of information, and the reasons which they have assigned for the discriminations which were made. That the books of Scripture are genuine, appears from the agreement of the christian version of the Old Testament with the jewish, and from a comparison of the early versions made of the New Testament, among which there is an universal coincidence of sentiments, and almost an exact agreement of expression.—To argue, that though a revelation may possibly be communicated to an individual, it cannot be credibly attested by him to others, is absurd; for the attestation of miraculous operations, such as evidently imply the interposition of supernatural power, and of clear predictions of future contingent events, affords an aggregate of moral evidence, more satisfactory than if God himself were to appear in the splendour of divinity, to attest the truth which his messenger had declared; the latter is calculated to overpower the senses, the former to satisfy the mind. That Moses confirmed his mission by splendid miracles, we have the most satisfactory testimony. That Jesus Christ both wrought miracles and predicted future events, we are assured by persons, who had been his constant and intimate companions from the commencement of his ministry to his ascension; who, if they had the exercise of their senses, could not be deceived in what they daily heard, taught, and saw performed; whose writings bear no internal marks of artifice, but afford many proofs of integrity; who courageously encountered the greatest difficulties and the severest persecutions, in propagating a religion which depended upon the truth of these supernatural facts; and who were themselves endued with miraculous powers.

Prior to the christian revelation, natural religion taught men absurd and contradictory notions of Deity; gave them indeterminate ideas of duty, was defective in the motive to obedience, which she proposed to her disciples; and left them in total obscurity, with respect to the method of obtaining the forgiveness of sins. It was the chief intention of revelation to supply the defects of natural religion. It cannot indeed contradict the clear decision of reason; but it may discover things, which cannot be discovered by the mind of man in a state of nature, and which are above our reason fully to understand. Of this nature are the doctrines of divine revelation concerning a distinction



inction of persons in the godhead, and an union of the divine and human nature.

The moral tendency of the Scripture is evident in it's historical as well as in it's preceptive parts. The crimes of individuals, or the corruptions of states, are related: but they never escape either the infliction of an immediate punishment, or a threat of approaching calamity.

Mr. Paine's contemptuous representation of the jewish prophets, as a band of straggling poets, and itinerant preachers, our author remarks, is grounded upon a base quibble. It is vain to say the prophets were only poets; for their prophecies are written precisely in that mode of expression, which it is natural to use in foretelling the events of futurity; and, after the lapse of several ages, events have occurred, which have exactly corresponded with what the prophets declared would come to pass. The prediction of future events is the ordinary, though not the only signification of the term prophecy.

The humiliation and suffering of our Saviour furnish no objections against his divine authority; for it was one essential part of his mission to make sacrifice to divine justice for the sins of men, by dying upon the cross. The demands of the law of God must be satisfied, in order to maintain it's authority; and the divine lawgiver gives the strongest testimony of his good will to men, by devising a plan, which, while it offered satisfaction to the law, extended pardon to the guilty. For human guilt, human suffering was necessary; and to redeem from the curse of the law, innocence was required as the ransom. And since Christ voluntarily undertook the task of our redemption, there was nothing unjust or cruel in his vicarious sufferings.—There are mysteries in morals and natural religion; it is reasonable therefore to expect, that there should also be mysteries in revelation.

In reply to Mr. Paine's objections against the evidence from prophecy, the author appeals to the actual accomplishment of the predictions of the jewish prophets in the person of Christ, and of his own predictions of events subsequent to his death.

On the whole, though we are of opinion, that this writer has encumbered his reply to Mr. P. with unnecessary difficulties; and though we could have wished, that he had been less fluent in expressions of contempt for his adversary, and less sparing of authorities in corroboration of his assertions; we think his reply well worthy the attentive perusal of those, upon whose minds Mr. Paine's pamphlet may have impressed any sentiments unfriendly to christianity.

ART. XXII. *Age du Désordre pris pour celui de la Raison par Mr. Paine, &c. The Age of Confusion taken for that of Reason, by Mr. Paine; or a Defence of the Christian Religion against the Attacks of this Thomas, containing an Abridgment of the Proofs which determine all reasonable Men to acknowledge Jesus Christ as the promised Messiah.* By a Layman. 8vo. 36 pages. Price 1s. Wingrave. 1794.

THIS respondent to Mr. Paine, begins, as Mr. P. himself does, with a confession of faith; from which it appears, that in the controversy concerning the person of Christ he takes the arian ground. The athanasian creed he denominates an absurd and unintelligible jargon, but he conceives Jesus to have been the first born of all creatures,

to whom all power has been *given*. On the great question concerning the divine origin of the christian religion, though this layman does not bring forward any new arguments, he displays, with popular eloquence, several of those which are already well known. The absurdity of supposing, that the Almighty cannot attest the divine authority of his messengers by miracles; the evidence of the truth of christianity arising from the separate existence of the jewish people; the circumstances which authenticate their history; it's agreement with their ancient prophecies; the accomplishment of many of the predictions of the jewish prophets in the person of Christ; and the evidence for his resurrection; are the topics on which the author principally enlarges. The reply is well adapted to counteract the influence of Mr. Paine's work among that busy class of readers, who have not leisure to extend their researches on theological questions, beyond the limits of a few small pamphlets.

ART. XXIII. *Sermons on several Subjects.* By the Right Rev. Beilby Porteus, D. D. Bishop of London. Volume the Second. 8vo. 382 pages. Price 6s. in boards. Cadell. 1794.

If the turgid pomp, the flashy frippery, or the finical smartness, with which pretenders to pulpit oratory often captivate the ears and eyes of a gaping multitude, were the only means by which preachers could acquire popularity, the character of a popular preacher would deservedly fall into contempt, and the true point of ambition, to a clergyman of good sense and correct taste, would be to become, in Shakspeare's phrase, 'caviare to the general.' But happily for the credit and for the usefulness of the profession, preachers have from time to time appeared, who have successfully exhibited, from the pulpit, examples of chaste and manly eloquence. The church of England has had her Tillotsons and her Seckers, who, by the simple dignity of truth, without the aid of any oratorical craft, have been able to command attentive and delighted audiences. Sectaries, too, can boast of their Foster; who, without any adventitious attractions, merely by means of strong reasoning powers, and that unaffected energy which sincerity inspires, acquired a degree of popularity, which drew from the pen of Pope the well known panegyric,

' Let modest Foster, if he will, excel  
Ten metropolitans in preaching well.'

In this respectable class of *genuine* pulpit orators, the general voice has assigned a distinguished place to the worthy prelate, who presents the public with the volume of sermons now before us; and the uniform character of his lordship's printed discourses confirms his title to this distinction. Though his former volume made it's appearance before the commencement of our journal, we cannot deny ourselves the satisfaction of expressing our hearty concurrence in the general approbation, with which it has been received. The present volume is written in the same style, and with the same spirit. Together, they form, as far as concerns the composition of sermons, a model of pulpit oratory highly worthy of the diligent study of all young preachers. In saying this, we shall not be understood as approving all the systematic tenets, which are either casually assumed, or expressly maintained, in these volumes. It is not the bishop asserting the peculiar dogmas of



of his church, but the religious preceptor inculcating the general principles and duties of christian morality, that we mean to point out as a pattern for imitation. The distinguishing excellence, which has commanded our admiration, and towards which we wish principally to direct our reader's attention, is the unaffected yet energetic manner, with which weighty truths are taught, and important duties are inculcated; always plainly indicating, that the preacher is more intent upon instructing and improving his hearers, than upon displaying his own talents; and always powerfully fixing the attention of the hearer, rather upon the subject of the discourse, than upon the skill of the orator. In these sermons it every where plainly appears, that the author has formed a correct and elegant taste in writing, and is capable of embellishing his discourses with rhetorical ornaments; but, at the same time, it is no less manifest, that the literary merit of the discourse is rather the effect of general taste and habit, than of particular study, and that the preacher is superiour to that 'pitiful ambition' of shining, which so often tempts preachers to sacrifice the hearer's profit at the shrine of vanity.

Of the sermons in this volume four were preached on particular public occasions, and have been already published. With respect to these, it may be sufficient merely to mention the subjects; which are as follows: On the claims of the inferiour clergy to kind attention and assistance; preached at the anniversary meeting of the sons of the clergy, 1776:—On a national providence; preached before the house of lords, 1778:—On the instruction of the poor; preached at the yearly meeting of the charity schools in the cathedral church of St. Paul's:—On trust in God; preached at St. Paul's on the thanksgiving day for his majesty's recovery, 1789.

Several of the discourses, now first published, are of the doctrinal, or argumentative kind. These are; Two sermons on the christian doctrine of redemption; of which the chief object is to show, that repentance is not of itself sufficient to obtain divine forgiveness, and that the doctrine is not inconsistent with reason:—A sermon on the character of David; originally written and preached before the university of Cambridge, 1761; in which it is maintained, that it was not on account of his private virtues, but his public conduct, that he was called 'the man after God's own heart,' and that neither the jewish nation in general, nor David in particular, is justly charged with distinguished cruelty:—A discourse intended to illustrate the superior excellence of Christ's preaching, and to explain the cause of the surprising effects which it produced:—And, a sermon on the evidence for the divine authority of Christ, from his peculiar character as delineated in the gospels.

The rest of the sermons in this volume are of the practical kind. The topics are; The obligations of christians to cultivate a cheerful temper, from the peculiar assistance and consolation which christianity affords:—The benefit of retirement and recollection, in correcting erroneous judgments concerning life and manners, and in producing self-knowledge and self-command:—Purity of manners no less necessary to a christian character, than benevolence:—Early piety enforced from the consideration of it's seasonableness, and it's peculiar advantages:—Partial faith and partial obedience not permitted by the christian religion; recommending uniformity and consistency of principle

ciple and conduct, as the only means to preserve dignity of character, and secure permanent felicity:—The government of the passions an indispensable duty; and the folly of expecting great attainments without submitting to virtuous discipline and restraint:—The hindrances to the practice of religion, which arise from the too eager pursuit of business:—The various opportunities of doing good, which lie open to men in every station of life.

In many of these discourses, the preacher applies his general doctrine to the peculiar character of the present times. This he has done very happily in the discourse on purity of manners, from which, as a specimen of the whole, we shall make an extract or two.

P. 138.—‘To our praise it must be owned, that it will not be easy to find any age or nation in which both private and public benevolence was ever carried to so high a pitch, or distributed in so many different channels, as it is amongst ourselves at this day. Numerous as the evils are to which man is naturally subject, and industrious as he is in creating others by his own follies and indiscretions, modern charity is still equal and present to them all, and accommodates itself to the many various shapes in which human misery appears. It feeds the hungry, clothes the naked, visits the sick, protects the widow, relieves the stranger, educates the orphan, instructs the ignorant, reclaims the sinner, receives the penitent. So far, then, you have done well; you have discharged, perhaps, one branch of your duty, but how have you performed the others? What regard, more especially, have you paid to that virtue which is linked with charity, in the very words of the text? Whilst you “visit the fatherless and widows in their affliction, do you keep yourselves unspotted from the world?” Are you plain and simple in your diet and your attire? Are you sober, chaste, and modest? Are you temperate in your pleasures, and discreet in your amusements? Do you mingle solitude and reflexion with business and with society? Do you bridle your tongues, and moderate your desires? Do you keep your bodies under and bring them into subjection? Do you crucify the flesh with all its affections and lusts? Do you carefully avoid every thing that may inflame and stimulate your passions? Are you, in short, as rigorous to yourselves as you are benevolent to others? If to these questions your consciences can answer, with truth, in the affirmative; and if to all this you have added the sincerest sentiments of love and gratitude to your Maker, your Redeemer, your Sanctifier, then, indeed, you have been good and faithful servants to your heavenly master; then may you safely call yourselves disciples of Christ; and, with humble reliance on his merits, not your own, may expect to enter into the joy of your Lord.

‘But if, on the contrary, there are but too evident marks among certain classes of men of an inextinguishable thirst for pleasure and amusement, and those too not always of the most innocent and reputable nature; if luxury not only prevails as a fashion, but is studied as a science; if charity is in some persons nothing more than a cloak for voluptuousness; if benevolence is industriously and officiously, I had almost said invidiously, cried up, and magnified as the *only* duty of a man, nay, even of a christian; whilst purity is ridiculed and set at nought, as a sour, unsocial, unhumanized virtue; is called austerity, preciseness, puritanism, or any thing but what it really is; if the  
natural



natural consequences of this licentious doctrine are but too visible in that rapid growth of dissoluteness amongst us, which seems to threaten the extinction of every moral and religious principle: if, in fine, the grossest violations of decency, nay, even of connubial fidelity, are often treated with levity and gaiety, as subjects rather of pleasantry than of reproach; and are not only committed without scruple, but avowed, and sometimes defended too, without a blush; if this be a faithful portrait of our manners, what infinite cause have we, amidst all our boasted charities, to tremble at the danger of our situation! It is incredible, it is impossible, that the righteous governor of the universe can be an unconcerned spectator of such wickedness as this!

But is our BENEVOLENCE then, you will say, of no avail? Will not that shelter us from punishment? For charity, we are told, "shall cover the multitude of sins\*:" and, accordingly, we take effectual care that it shall have a multitude to cover. But whose sins does St. Peter say that charity shall cover? Our own, or those of others? He may only mean, that a charitable man will not wantonly *divulge*, but will *cover*, will throw a veil over, the failings of his neighbour. But supposing, what is most probable, that our own sins are meant, what sort of sins do you think that charity shall cover? Not, surely, those gross, presumptuous, habitual ones, which we would gladly shelter under it; but those casual slips and inadvertencies, those almost unavoidable errors, weaknesses and imperfections, to which the very best of men are subject, and which are almost the only sins that a truly charitable man can have to cover. For what is this charity, at last, of which such great things are said in scripture? Read over that well-known, and most eloquent description of it by St. Paul, and you will find it to be something very different from that false image of it which the philosophy of this world has set up to worship. From thence, from the whole tenor of scripture, you will find it to be not merely an easy, undistinguishing good nature, or a thoughtless, profuse, pernicious liberality; but an inward principle of universal kind affection, founded in nature, improved by reason, and perfected by grace; restraining us, in the first place, from doing harm; then prompting us, on every occasion, and toward every person, to do all the good we possibly can.

P. 146.—Licentious wits have taught great numbers to believe that purity of manners is a vulgar and a contemptible virtue, and that all pretence to it is in general nothing more than hypocrisy and grimace. But let us not be frightened by a few hard words, and a little witless buffoonery, from pursuing steadily the invariable rule of moral rectitude. As sure as God himself is all purity and perfection, there is such a thing as real purity of heart and life; and it is one of the most exalted virtues that can dignify human nature. It gives that strength and vigour, and masculine firmness to the mind, which is the foundation of every thing great and excellent. It has produced some of the noblest struggles, and most heroic exertions of soul that the world ever saw, and is, perhaps, a more convincing, more unequivocal proof of our sincerity in religion, than even benevolence itself. When

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\* 1 Pet. iv. 8.

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it is considered how many inducements, how many *temptations*, there are to acts of humanity, to which nature prompts, to which fashion draws, to which vanity, interest, popularity, ambition, sometimes lead us, one cannot *always* be sure that they proceed from a truly christian principle. But he who combats his darling passions, and gives up the fondest wishes of his soul; who keeps a constant guard upon all his thoughts, words, and actions; intrepidly withstands the most alluring temptations, and takes up his cross to follow Christ; this man cannot well be influenced by any thing but a strong sense of duty, and an undissembled conviction that he is bound to obey even the severest precepts of the gospel. His good actions are neither seen nor applauded of men. They are performed in secrecy and in silence, without ostentation, without reward, save only the approbation of that all-seeing God, who is witness to the bitter conflicts of his soul, and will one day make him ample amends in the sight of angels and of men.

\* Let it not, however, be supposed, that any thing here said is meant to depreciate that most heavenly virtue, charity, or to rob those that exercise it of that fair fame, that heartfelt satisfaction, and those glorious rewards hereafter, which cannot fail to recompense their generous labours. May every branch and species of benevolence for ever flourish and abound. May its divine and blessed influence spread continually wider and wider, till it takes in every creature under heaven, and leaves not one misery unalleviated, one grievance undressed. But all excellent as it is, let not this, let not any single virtue, engross our whole attention. Let us not confine ourselves to the easy, the delightful, the reputable works of beneficence, and neglect the other great branch of moral duty, SELF-DENIAL; no less necessary and important, but much more difficult, and which, therefore, stands in need of every possible argument in its favour to recommend and support it. Let us no longer make invidious and unjust distinctions between these two kindred virtues. In nature, in reason, in the sight of God, in the gospel of Christ, self-government is of equal value with social duties. They equally tend to the perfection of our own minds, and the comfort of our fellow-creatures. The same rewards are in Scripture promised to both; the same penalties are denounced against the violation of both; and there is so strict and intimate a union between them, that the cultivation or neglect of the one, must necessarily lead, and has, in fact, always ultimately led, to the improvement or depravation of the other. What then God and nature, as well as Christ and his apostles, have joined together, let no man dare to put asunder. Let not any one flatter himself with the hope of obtaining the rewards, or even escaping the punishments of the Gospel, by performing only *one* branch of his duty. Let him not imagine, that the most rigorous severity of manners can excuse him from the exercise of undissembled love to God and to mankind; nor, on the other hand, let him suppose, that under the shelter either of devotion or of benevolence, he may securely indulge his favourite passions; may compound, as it were, with God for his sensuality by acts of generosity, and purchase by his wealth a general licence to sin. Let him not, in short, content himself with being only half a christian. Let him visit, as often as he pleases, the fatherless and the widows in their affliction. Let his piety be fervent, and his faith  
since



sincere. But let him, at the same time, take care, as he values his salvation, that he keep himself unspotted from the world.'

It gives us concern to observe the enlightened, liberal, and, on other occasions, candid author of these discourses, fostering the popular prejudices of the day, so far as to speak contemptuously of philosophy, and to represent it's spirit as opposed to the spirit of christianity. Genuine philosophy and genuine christianity can surely never be at variance: or, without a total perversion of the meaning of terms, can it ever be the duty of the pious christian 'devoutly to thank God that he is not a philosopher.'

ART. XXIV. *Subordination considered on the Grounds of Reason and Religion. A Sermon preached in the University Church of Great St. Mary's, before the Right Hon. Sir James Eyre, Knt. Chief Justice of the Common Pleas, and the Hon. Sir W. Ashburst, Knt. on the 5th of August, 1794, being the Day of Affize. By the Rev. John Owen, A. M. Fellow of Corpus-Christi College, Cambridge. 8vo. 36 pages. Price 1s. Cambridge, Merrills; London, Cadell. 1794.*

IN this discourse the necessity of subordination in society is established, from the consideration that the constitution of power, and inequality of property and rank, are the natural consequences of that social union, into which men naturally form themselves for their common protection and security. The advantages arising from this subordination are shown to be more than an equivalent for that restraint, which is in the essence of civil government. The passions of men, the principle of self-importance, and narrow views of society, are pointed out as the principal causes, which obstruct in society the influence of subordination.

As effectual means of assisting and strengthening the impression of subordination upon the minds of men, it is proposed, that civil government be studied as the means of happiness; with a due attention to the real good resulting from our civil condition, to the end of government rather than the means, and to the universal imperfection of human institutions;—that revealed religion be studied, as affording peculiar assistances and inducements to the discharge of every civil and social duty;—and that regard be paid to those lessons, which the examples of other states hold out. As a specimen of the ingenious manner, in which this preacher vindicates, upon general principles, the existing institutions of society, and at the same time carefully avoids the discussion of particular questions of local policy, we shall copy his observations on the third obstruction to subordination from narrow views of society.

p. 19. 'Civil government is, in its history, the work of necessity; and the strength it possesses is in fact derived from the respective imbecillities of its individual members. Hence it is not in all cases easy to trace the origin of principles, which appear to depart from the simplicity of nature; or, to shew, by what progress of civil refinement, institutions of a complex and artificial nature have acquired their regular establishment. Yet such is however, to a certain degree, a necessary task for those, who

would avoid the evil of confounding wisdom with error, and of embracing or rejecting indiscriminately the one with the other. In the high and advanced state of civilization to which society is now arrived, a variety of artificial distinctions subsist, whose first appearance would subject them, with minds narrow and impassioned, to a harsh and opprobrious judgment.

‘ Hereditary property, hereditary rank, hereditary power, are amongst the phenomena, which modern and improved society presents; and, the arguments by which their equity has been defended against the speculations of the new philosophy, have preponderated, in proportion as they have been sought in large and extensive views of civil society. But mankind are too apt to contemplate, individually, their own personal condition; and thus, to censure or applaud, according as objects are transmitted through this vicious medium. Hence distinctions from which themselves are removed, and revenues upon which they have no claim, are regarded as teeming with injustice and oppression, and purchased by the sacrifice of honour and conscience. The eye once closed to the interests of society, loses sight of all those comprehensive links, which connect in one system the distinct parts of the community; and upon which their bearings, their relations, and their end stand alone explained. Viewed indeed upon a narrow scale, all offends which comes not attended with its own recommendations; and hence it has happened, that folly and injustice have by turns been charged upon the best and most virtuous provisions of wisdom and policy. The imposition of a public burden, the enactment of a prudent law, the suppression of seditious councils, or the remuneration of public services, awaken the indignation of those, whom guilty fear has alarmed, or popular theories seduced. With such the progress to discontent is rapid.—Disgusted with the colours under which human governments thus estimated appear, they look within themselves, and find how disproportioned are the gratifications which society allows, to answer those demands which nature prefers. In examining the intrenchments which human policy has made upon natural liberty, they are scrupulous in ascertaining the abridgement it has suffered, without calculating how large a portion they have been suffered to retain; or estimating the strength of those sanctions, by which the residue is secured. The imprescriptible rights of their nature flash upon the mind; and all the reduction these have experienced, is placed to the usurpation of government. Thus, the sphere of enquiry being industriously narrowed, and all that could enlighten and instruct perversely rejected, the passions kindle into a flame of revolt; and condemn, in the paroxysms of revolutionary enthusiasm, all the distinctions of civil society, as so many instruments of mischief,—as so many fictions contrived to enslave mankind.’

These general assertions may be admitted; and yet, upon applying them to particular cases, many difficulties may arise in determining, how far the intrenchments, which civil policy actually makes upon natural liberty, are necessary to accomplish the purpose of association; and consequently, how far complaints  
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and murmurs are the reasonable struggles of free citizens against oppression, or the culpable ebullitions of a discontented and seditious humour.

ART. XXV. *The necessary Limitation of the Right of private Judgment, on controverted Points of Theology. A Sermon, preached at the Primary Visitation of the Right Rev. Lord Bishop of Norwich, holden at Stowmarket, on Wednesday, June 16, 1794; and published at the Request of the Clergy present.* By Charles Davy, M. B. Rector of Creting St. Peter. 4to. 19 pages. Price 1s. Payne. 1794.

THE right of private judgment is admitted by the author of this ingenious discourse to be universal, sacred, and unalienable; and it is not so properly to the right itself, as to the voluntary exercise of it, that he is desirous of prescribing limits. His design is, to discourage the practice of attempting to make the common people judges of the intricate questions of controversial theology, by furnishing them with commodious manuals of epitomized polemics. The pleas, on which this practice is grounded, are distinctly examined. In reply to the argument, that the language of Scripture is popular, not scientific; it is remarked, that the prophetic and poetical, and even the historical and moral books of the Old Testament are almost entirely above the level of the vulgar; that in the New Testament, beside the Revelation of St. John, there are in the epistles many things abstruse and obscure, beyond vulgar comprehension, and that even the historical and perceptive parts of the New Testament abound in allusions and metaphors, which, at this distance of time, and seen only through the medium of a translation, cannot be understood by ordinary readers without the help of an interpreter. A second plea for recommending to the common people the exercise of the right of private judgment on questions of controversy is, that plain good sense, and freedom from prejudice, are all that is necessary to enable a man to form his judgment. To this it is answered, that much knowledge and information is requisite in order to understand books written long ago in distant countries; and that it is in vain to expect freedom from prejudice among persons, the greater part, at least, of whose notions are necessarily the effect of prejudice. The conclusion, which the author draws from these premises, is, that, though a system of religious imposition is now impracticable, it is necessary for the common people, in some degree, voluntarily to yield to some person or persons implicit credit and obedience in religious matters; that the religion of a plain untutored man is to be, not a dry, cold, speculative belief laid up in his brain, but a warm vigorous sentiment dwelling in his heart; and that no articles of faith, or bodies of doctrine, ought to be received, till by the general, not universal, concurrence of the learned and enlightened, any thing is agreed upon as an improvement; when it may be regularly and safely inculcated under their authority.

This reasoning is plausible; but if it be not at the same time fallacious, if it be indeed true, that the common people must

the doctrines of christianity upon trust from somebody, it is also true that they must take their *religion itself* upon trust in the same manner, for it is at least as difficult, and requires as much learning and study, to form a judgment concerning the divine authority of the christian religion, as concerning the truth of any of those dogmas, which have been delivered by councils and assemblies of divines as articles of the christian faith. If the common people be not to endeavour to judge for themselves on religious subjects, according to the best lights they can procure, they must either throughout follow implicitly the teachers, under whom they happen to be born, which will make every man's religion an affair of geography; or they must examine and compare the respective merits of the several spiritual guides, who are ready to take upon them the direction of their faith and consciences; which would be a task of as much difficulty as to inquire, in the first instance, into the merits of their respective systems. The reasonable conclusions from the difficulties stated in this discourse as attending the exercise of the right of private judgment by the common people are, that it cannot be their duty to study the Scriptures further than they have capacity and opportunity for understanding them; that they can be under no obligation either to embrace or to reject any doctrine, the evidence of which they are incapable of examining; and that it is altogether absurd to expect from them a profession of faith in any of those metaphysical systems, which have been fabricated in the schools.

ART. XXVI. *A Sermon, preached in the Cathedral Church of Worcester, at the Music-Meeting, September 10, 1794. By Robert Lucas, D. D. published at the particular Request of the Stewards and the Gentlemen present. 8vo. 28 pages. Price 1s. Robson.*

THE importance of religion to social order and individual happiness, the utility of the christian ministry, the propriety of a liberal attention to the support and comfortable subsistence of the inferior clergy and their families, are the topics of this discourse. The sermon is well drawn up, and the preacher may be pronounced an able apologist for his profession. The immediate object of the sermon is, to obtain charitable contributions towards the relief of distressed clergymen, and the widows and orphans of deceased clergymen, of the dioceses of Worcester, Hereford and Gloucester; and to the benefit of this charity the profits arising from the sale of this sermon are devoted.

ART. XXVII. *The Loss of the Righteous lamented and improved. A Sermon preached August the Tenth, 1794; to a Congregation of Protestant Dissenters, at Ebenezer Chapel, Leeds, on the Death of the Reverend William Price, their late Minister. By Edward Parsons. 8vo. 29 pages. Price 6d. Matthews. 1794.*

A POPULAR discourse, on orthodox principles, very properly adapted to the occasion. The author eminently possesses the happy art of amplification. A few obvious ideas are spread in short sentences, with frequent repetitions, through many closely printed



printed pages. The whole is embellished with elegant poetical quotations from Shakspeare, Young, &c.; and, as usual, on these occasions, a character of the deceased is subjoined.

ART. XXVIII. *The Psalms of David Methodized, being an Attempt to bring together (without the smallest Alteration) those Passages in them which relate to the same Subjects. For the Use of Churches and Families.* By Robert Walker, F.R.S. E. Senior Minister of Canongate, and Chaplain to the Chamber of Commerce of Edinburgh. 8vo. 154 pages. Price 2s. 6d. Edinburgh. 1794.

NOTWITHSTANDING the uncouth dress in which the Psalms of David appear in the scottish version, so strong is the power of habit, that it is still held in high estimation in the church of Scotland. The ingenious editor of this volume not only thinks it worth while to bestow upon this version the labour of a methodical arrangement, but gives such a preference of this miserable doggerel to the decent rhymes of a Tate and Brady, and even to the poetry of a Watts or Merrick, as to declare, that it neither is at present, nor ever shall be his wish, that the common version of the psalms should be set aside. The following detached stanzas will show at how humble a distance the muses retire from the church of North Britain.

‘ Gods mercies I will ever sing  
And with my mouth I shall  
Thy faithfulness make to be known  
To generations all.

‘ Iniquities, I must confess,  
Prevail against me do :  
But as for our transgressions,  
Them purge away shalt thou.’

Select portions are, in this compilation, taken from different psalms, and arranged under distinct heads, respecting the perfections of God, his worship, his law, &c.

ART. XXIX. *Letters on Missions; addressed to the Protestant Ministers of the British Churches.* By Melvill Horne, late Chaplain of Sierra Leone in Africa. 8vo. 144 pages. Pr. 1s. 6d. Bristol, Bulgin and Rosser; London, Button. 1794.

WE learn from the preface to this pamphlet, that the author lately went to Sierra Leone with the hope of doing something towards the establishment of a mission for the conversion of the natives; but after a residence of fourteen months, he returned to England, from a conviction, that he could not effect his purpose. The obstructions to his success being, however, chiefly of a personal nature, he is of opinion, that missions, properly conducted by associated bodies of clergy, might be extensively useful; and he writes these letters, apparently under the influence of an ardent zeal for the cause of religion, to excite a more general attention to this great object. Mr. H. reviews the history of missions, from the society for this purpose in the church of England,

England, from the moravians, methodists, baptists, and roman catholics, and finds, on a general estimate, that all the missions united have not made one hundred thousand converts to christianity. Nevertheless he is of opinion, that the good work ought to be prosecuted, and in several letters discusses the questions concerning the most eligible way of carrying into effect the design of these missions, and concerning the necessary qualifications of missionaries. His idea is, that no mission ought to be undertaken with a smaller number than ten or twelve missionaries; and to support the expence of various missions to different parts of the globe, he thinks a sum not less than 50,000 *per annum* ought to be expended upon the design. Before so large a sum will be voted by parliament for this purpose, the wisdom of the nation will doubtless deliberate upon the previous question, whether missions of this kind be likely to diffuse the knowledge of uncorrupted christianity, and the benefit of pure religion through the world. The author treats the subject rather with the precipitate ardour of an enthusiast, than with the deliberate coolness of a judicious friend to truth and virtue. M. D.

## LAW.

ART. XXX. *The Charge delivered by the Right Honourable Sir James Eyre, Lord Chief Justice of his Majesty's Court of Common Pleas, and one of the Commissioners named in a Special Commission of Oyer and Terminer, issued under the Great Seal of Great Britain, to enquire of certain High Treasons, and Misprisions of Treason, within the County of Middlesex, to the Grand Jury at the Sessions House on Clerkenwell Green, on Thursday the 2nd of October, 1794. Published at the Request of the Grand Jury. 4to. 22 pages. Price 1s. Payne. 1794.*

THE inhabitants of every free country, wisely jealous of their rights, have always examined with a careful, and even a suspicious eye, the conduct of their magistrates. In England in particular, the proceedings of the judges presiding in state prosecutions, originating in the name of the crown, but directed by the discretion of the ministry, have always been canvassed, with a degree of boldness suited to the importance of the occasion, and the danger accruing from novel doctrines and positions, unfashioned either by law or precedent. It is perhaps owing to this circumstance, that the charge now before us has been the subject of general conversation, and that some of the opinions therein contained have excited a considerable degree of animadversion.

The chief justice begins by stating to the grand inquest, that the occasion of the present commission is "that which is declared by a late statute, namely, *that a traitorous and detestable conspiracy has been formed for subverting the existing laws and constitution, and for introducing the system of anarchy and confusion which has so lately prevailed in France;*" A CRIME OF THAT DEEP MALICIOUSNESS which loudly calls upon the justice of the nation



to interpose, "*for the better preservation of his majesty's sacred person, and for securing the peace, and the laws and liberties of this kingdom.*"

The learned judge then proceeds to state such parts of the statute, 25 Edward III, as have any probable relation to the business of the day. He allows, that a considerable degree of jealousy has prevailed on the subject of prosecutions for high treason; and that jurors and judges ought to feel an extraordinary anxiety, that prosecutions of this nature should proceed upon solid grounds.

We learn from such men as the great sir Matthew Hale, and sir Michael Foster, that not only acts of *immediate and direct* attempt against the king's life are overt acts of compassing his death, but that all the *remoter steps* taken with a view to assist in bringing about the actual attempt are equally overt acts of this species of treason; 'for,' says sir J. E., "*the entering into measures which, in the nature of things, or in the common experience of mankind, do obviously tend to bring the life of the king into danger, is also compassing and imagining the death of the king;*" and the measures which are taken will be at once evidence of the compassing, and overt acts of it.'

'If,' adds he, 'a conspiracy to depose or to imprison the king, to get his person into the power of the conspirators, or to procure an invasion of the kingdom, involves in it the compassing and imagining of his death, and if steps taken in prosecution of such a conspiracy are rightly deemed overt acts of the treason of imagining and compassing his death; need I add, that if it should appear that IT HAS ENTERED INTO THE HEART OF ANY MAN, WHO IS A SUBJECT OF THIS COUNTRY, TO DESIGN TO OVERTHROW THE WHOLE GOVERNMENT OF THE COUNTRY, TO PULL DOWN AND TO SUBVERT FROM ITS VERY FOUNDATION THE BRITISH MONARCHY, THAT GLORIOUS FABRIC, which it has been the work of ages to erect, MAINTAIN, and support, *which has been cemented with the best blood of our ANCESTORS;* to design such A HORRIBLE RUIN AND DEVASTATION, WHICH NO KING COULD SURVIVE, A CRIME OF SUCH A MAGNITUDE THAT NO LAWGIVER IN THIS COUNTRY HATH EVER VENTURED TO CONTEMPLATE IT IN ITS WHOLE EXTENT; need I add, I say, that the complication and the enormous extent of such a design will not prevent its being distinctly seen, that *the compassing and imagining the death of the king is involved in it, is in truth of its very essence.*'

In the very next paragraph his lordship however allows, that this is not high treason within the purview of the statute of Edward III, by which we are governed; although according to his syllogistic mode of defining crimes, he has stated it as 'the greatest of all treasons;' and in the succeeding sentence, it is once more considered as questionable.

While speaking of the associations for the reform of parliament, the chief justice makes use of the following very liberal language relative to the freedom of inquiry :

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‘ All men may, nay all men must, if they possess the faculty of thinking, reason upon every thing which sufficiently interests them to become objects of their attention ; and among the objects of the attention of freemen, the principles of government, the constitution of particular governments, and above all, the constitution of the government under which they live, will naturally engage attention, and provoke speculation. The power of communication of thoughts and opinions is the gift of God, and the freedom of it is the source of all science, the first fruits, and the ultimate happiness of society ; and therefore it seems to follow, that human laws ought not to interpose, nay, cannot interpose, to prevent the communication of sentiments and opinions in voluntary assemblies of men ; all which is true, with this single reservation, THAT THOSE ASSEMBLIES ARE TO BE SO COMPOSED, AND SO CONDUCTED, AS NOT TO ENDANGER THE PUBLIC PEACE AND GOOD ORDER OF THE GOVERNMENT UNDER WHICH THEY LIVE, &c.’ After putting a number of possible cases, his lordship intimates, that ‘ the project of a convention of the people ’ may be the leading fact laid before the grand inquest in evidence ; and he soon after observes, that it is even fitting, that ‘ a new and a doubtful case should be put into a judicial course of inquiry, that it may receive a solemn adjucation, whether it will, or will not, amount to HIGH TREASON, in order to which the bills must be found to be true bills.’ He then trusts, that the necessities of the present hour will not demand, that the law of misprision of treason should now be carried into execution, and finishes in the confident expectation, that the grand jury will be directed to those conclusions, which ‘ MAY CLEAR INNOCENT MEN FROM ALL SUSPICION OF GUILT, BRING THE GUILTY TO CONDIGN PUNISHMENT, PRESERVE THE LIFE OF OUR GRACIOUS SOVEREIGN, SECURE THE STABILITY OF OUR GOVERNMENT, AND MAINTAIN THE PUBLIC PEACE, IN WHICH COMPREHENSIVE TERM IS INCLUDED THE WELFARE AND HAPPINESS OF THE PEOPLE UNDER THE PROTECTION OF THE LAWS AND LIBERTIES OF THE KINGDOM.’

With all due deference to the high authority whence this charge originated, it cannot be denied, that sir James Eyre has broached new, and consequently alarming doctrines relating to the law of treason ; that his allusions to what may have occurred in any other kingdom are perhaps calculated rather to bias, than to instruct a grand jury ; and that the publication of such a charge, previous to the trials of the persons so frequently alluded to, was unadvised, and might have proved highly prejudicial.

The person who superintended the press has been very indiscreet, in making so free an use of capitals and italics ; as a number of the passages are marked in such a pointed manner, as to exhibit the eagerness and solicitude of a young barrister, rather than the matured, considerate, and solemn reasonings of a venerable judge.

ART. XXXII. *Curfery Strictures on the Charge delivered by Lord Chief Justice Eyre to the Grand Jury, October 2nd, 1794. First published*



*in the Morning Chronicle, October 21.* 8vo. 52 pages. Price 1s. 6d. Baton. 1794.

THE author of this very animated and interesting publication introduces himself to the notice of the reader, by maintaining it to be one of the first privileges of an englishman, and one of the first duties of a rational being, 'to discuss with perfect freedom, all principles purposed to be enforced upon general observance, when those principles are first disclosed, and before they have yet, by any solemn and final proceeding, been made part of a regular established system.' He asserts, that the chief justice, in his late charge to the grand jury, has delivered many new and extraordinary doctrines on the subject of high treason, a crime clearly defined by the statute 25 Edward 1st, 'a law sanctioned by the experience of more than four centuries, and though it has been repeatedly attacked by the encroachments of tyrannical princes, and the decisions of profligate judges, englishmen have always found it necessary, in the sequel, to strip it of mischievous appendages and artificial glosses, and restore it to its original simplicity and lustre.'

Much praise is here given to the preamble of the chief justice's address, as containing the language of a constitutional lawyer, a sound logician, and a temperate, discreet, and honest man; but when he launches out into the unexplored ocean of 'new fangled treasons,' the author alters his tone, and asks, if reasonings be to be adduced from the axioms and dictums of moralists and metaphysicians, and men to be convicted, sentenced, and executed on these. Are men to be punished for a crime which no law describes, and which no precedent or adjudged case ascertains, at the arbitrary pleasure of the administration for the time being? Such a miserable miscellany of law and metaphysical maxims, he adds, would be worse than if we had no law to direct our actions, as the law in this case would be a mere trap to delude us to our ruin, creating a fancied security, an apparent clearness and definition, the better to cover the concealed pitfalls with which we are on every side surrounded. Chief-justice Eyre is by no means unaware of the tremendous consequences, that would result from such an administration of criminal law; when he first speaks of the novel treason of conspiring to subvert the monarchy, he expressly asserts, that the statute by which we are bound has not declared it to be such; and surely that, 'which no lawgiver has ever ventured to contemplate,' can never be construed into treason, till all law is annihilated, and all maxims of jurisprudence are trampled under foot and despised.

David Hume, 'an author well known to have been sufficiently favourable to the prerogative,' has observed in the case of lord Strafford, which is minutely applicable to the present, that with regard to this guilt, 'an endeavour to subvert the fundamental laws, the statute of treason is totally silent; and arbitrarily to introduce it into the fatal catalogue, is itself a subversion of all law; and under colour of defending liberty, reverses a statute the best calculated for the security of liberty, that was ever enacted by an english parliament \*.'

The remainder of the charge, we are here told, is made up of 'hypothesis, presumption, prejudication, and conjecture;' there is scarcely

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\* *Hist. of England, Vol. vi, chap. 54, p. 403.*

a single line that is not deformed with such phrases as 'public notoriety,' 'things likely,' 'purposes imputed,' 'measures supposed,' and 'imaginary cases.' All this is suggested to have arisen from a want of sufficient ground for crimination against the prisoners; and here the learned judge is accused 'of reasoning, not forward, from general rules of action to the guilt or innocence of particular men, but backward, from actions already performed to the question, whether or no the prisoners shall fall under such or such provisions of law. Secondly,' says our author, 'by this perverted mode of proceeding, he completely pre-judges the case of the prisoners. He does not proceed, as a judge ought to proceed, by explaining the law, and leaving the grand jury to fix its application upon individuals; but leads them to the selection of the individuals themselves, and centres in his own person the provinces of judge and accuser. It may be doubted,' the author has chosen to add, 'whether, in the whole records of the proceedings of England, another instance is to be found of such wild conjecture, such premature presumption, imaginations so licentious, and dreams so full of sanguinary and tremendous prophecy.'

In appendix, No. II. it is observed, that the object of the ten days interval, allowed to the persons accused, between the delivery of the indictment and list of witnesses, and the day of trial, is completely defeated in the present instance. 1. Because one indictment of nine counts is preferred against twelve defendants, although it be well known, that several of these counts will not be attempted to be proved against the majority of the prisoners, each of whom is left to pick out as he can, 'the articles which the sobriety or the wantonness of accusation may think proper to allege against him;' 2. in the same manner, one list of witnesses is delivered to all, and this list consists of more than two hundred persons. The scheme of overwhelming a prisoner with a 'cloud of witnesses,' is said to have been first broached by the prime minister on the eighth of April, 1793. Something extremely irregular is also hinted respecting the mode of striking the grand and petty juries on the present occasion, and to this remark, we are sorry to observe, that no satisfactory answer has hitherto been given.

In respect both to this charge, and the allegations relative to the conduct of a great judicial magistrate, we think that a public inquiry ought to be instituted; for it has been well observed by a very elegant writer, that a free people ought never to suffer an invasion of their political constitution, however minute the instance may appear, to pass by without a determined persevering resistance: 'one precedent,' says he, 'creates another. They soon accumulate and constitute law. What yesterday was fact, to-day is doctrine. Examples are supposed to justify the most dangerous measures; and where they do not suit exactly, the defect is supplied by analogy.'

**ART. XXXII.** *Observations on the Law of Treason, wherein it is attempted to be shewn, that conspiring to levy War is not Treason by the Law of England.* 8vo. 44 pages. Price 1s. 6d. Johnson. 1794.

THIS well timed pamphlet is addressed to the public at large, rather than to the profession. The author deprecates the idea of stretching the law of treason beyond its just limits, and inculcates



icates a salutary jealousy of venal lawyers, and temporising judges. He contends, 'that conspiring to levy war must be included in the rabble of constructive treasons, which the statute (25 Edw. III.) was intended to put to flight;' and he seems to lament, that the punishment denounced by Justinian 'against those rash civilians, who by *false glosses*, and *interpretations*, should endeavour to pervert the meaning of his laws,' had not been adopted in our municipal code, and inflicted on those, who have endeavoured to pervert the principles of our jurisprudence.

After a variety of remarks on the gross impolicy and injustice of irregular and extrajudicial proceedings in conducting state prosecutions, he concludes as follows: 'shut your ears against those deceitful counsellors who would have you disorderly in defence of order, and violate the laws in support of their authority. They present to you the horrid, ghastly image of licentiousness, in all the exaggerations of caricature, with a view of frightening you into despotism. But impress upon your minds this momentous truth, which the whole course of historical experience uniformly attests, that despotism is licentiousness, and licentiousness is despotism. They are fundamental, invariable laws in our human system, wisely ordained by the great contriver of this, and every other system of being, that the power which knows no bounds shall know no security; that the prince who violates the laws against his subjects, shall teach them to violate them against him; that if he extends his pretensions, they will enlarge their claims; and when once the established system of law and usage is broken up, and the boundaries of right and wrong become undeterminate, to day the sovereign may be upward, and congratulate himself in the success of his schemes; but the vortex which he has set in motion, shall whirl him down, and sink him, perhaps for ever.'

ART. XXXIII. *A calm Inquiry into the Office and Duties of Jurymen in Cases of High Treason: with seasonable Remarks. Earnestly recommended to their Attention in the present Crisis.* 51 pages. Price 1s. Jordan. 1794.

THE 25th of Edward III is here very properly considered as the 'great land-mark of treason;' and it is asserted, that this statute, in both letter and spirit, is so plain and intelligible, that it cannot easily be mistaken or misconstrued. Judges are by it prevented, according to sir Matthew Hale, from 'running out into constructive treasons;' but it is greatly to be lamented, that they have often overstept the bounds affixed to them by this great lawyer.

Jurymen are warned not to condemn men as traitors, for a crime to which no punishment has been affixed by law; they are advised to banish all terror and alarm from their breasts; and they are reminded of the noble stand repeatedly made by english juries in behalf of the constitutional rights of the subject, 'in opposition to every species of delusion, and all attempts of undue influence.'

ART.

ART. XXXIV. *A Warning to Judges and Jurors on State Trials; being an Abstract from an ancient Lilliputian Chronicle; which shews how a Chief Justice was executed in Virtue of his own Conclusions, and how the Grand Vizir afterwards hanged himself in despair.* 8vo. 50 pages. Price 6d. Eaton. 1794.

THE ancient constitution of Lilliput, we are told, was a masterpiece of human wisdom, but having been successfully invaded by treacherous ministers, and time-serving judges, 'the lilliputian colonies were driven to insurrection, and lost to the mother country; wars undertaken for frivolous, and even criminal causes, drained the best blood of Lilliput; pensions and places were bestowed upon those who supported these ruinous measures, and withheld from all those who remonstrated; the land and property of every kind was accumulated by the rich, and all the public burdens thrown upon the backs of the starving and industrious poor.'

In addition to this, the decisions of the magistrates were regulated by policy, rather than by law; peace-officers became disturbers of the public peace; and every wish for amendment was repressed by certain interested men, who talked of sentencing their enemies, 'according to the mildspirit of the lilliputian code, first to be hung up alive, then cut down alive, and then cut up alive.'

If we should ever be cursed with such a minister as 'Pshaw Alum,' we trust that he will experience a similar fate.

## EAST INDIA AFFAIRS.

ART. XXXV. *An Answer to Mr. Prinsep's Observations on the Mocurrery System.* By Thomas Law, Esq. 8vo. 72 pages. Price 1s. 6d. Faulder. 1794.

MR. Law, whose former work on the rising resources of Bengal has been already noticed by us [see *Analyt. Rev.* Vol. XII, p. 207], here enters into a very able and interesting defence of the *mocurrery* system, of which he has always been the advocate, and may indeed, in some measure, be termed the author. In direct opposition to Mr. Prinsep, who has compared the ryot to the negro slave of the West Indies, he affirms, that being now exonerated from arbitrary and oppressive *cesses*, 'he is in every respect as free as the cultivators of Great Britain.'

Lord Cornwallis, on his arrival in India, found the rights of the native proprietors annulled 'by a hasty decision of the revenue board;' and we behold one of its members, in the true style of oriental despotism, telling the plundered zemindar, 'that to petition at that period was to disobey!' The late governor general, whose heart had not been rendered callous either by the base whisperings of avarice, or a long intercourse with oppression, restored to the zemindars their property; but at the same time wisely controlled their despotism, by abolishing torture of 'every kind,' ordeal trials, 'which were in general by putting the hand into burning oil, or into a pot containing a most venomous snake,' and also the imposition of fines, tolls, marriage fees, &c.

This



This great and beneficial improvement in the polity of our asiatic dominions, like the attempts at reform in our own country, was attacked by the ignorant on account of it's novelty, and by those interested in perpetuating abuses, on account of the check that it afforded to their rapacity.

ART. XXXVI. *A Sketch of the Debate that took place at the India House in Leadenhall-Street, on Wednesday [Thursday] the 9th of October Inst. on the following Motion of Wm. Lushington, Esq. "That a general Court be held on the 23d Instant, to take into Consideration an Address to his Majesty, expressive of the firm Determination of this Company to give every Support in their Power, to the Government of the Country, at this arduous Crisis, and particularly to express a Wish to raise and clothe three fencible Regiments, to serve in Great Britain, Ireland, or the Islands of Jersey and Guernsey, and to recommend that the Officers belonging to the Company's Military Establishment in India, now in Europe, may be employed in those Regiments, subject to his Majesty's Approbation."* By William Woodfall. 4to. 36 pages. Price 1s. 6d. Debrett. 1794.

ART. XXXVII. *The adjourned Debate which took place at the India House in Leadenhall Street, on Thursday October 23, 1794, on the Question for presenting an Address to his Majesty, offering to raise three Regiments for the public Service.* Reported by Wm. Woodfall. 4to. 58 pages. Price 2s. Debrett. 1794.

We have classed these debates together, being both on the subject of addressing his majesty, to express the firm determination of the company to give every support in their power to the government of the country at this arduous crisis, and particularly to express a wish to raise and clothe three fencible regiments to serve in his majesty's european dominions. This motion was brought forward by a proprietor, who possesses a large share in the old shipping interest of the company, and was formerly in opposition to the measures of government, but made a convert by terror of the french, or fear of reform in the method of hiring ships for the company\*. As one of the company's bye laws directs, that no motion shall be made in a general court to grant any sums of money out of the company's cash, without at least fourteen days previous notice being given; the motion on the 9th of october was, that the court would meet again on the 23d, to take the subject into consideration. This, however, did not satisfy some of the more zealous, who, considering that *bis dat qui citò dat*, proposed to vote for the three regiments immediately, as in such an emergency as the present, a bye-law ought to be no impediment. Observing, that the success of the french was owing to the promptitude of their measures: that delays at all times were dangerous, and who would think of deliberating, when the enemy was at the door? that the danger to the East India company was imminent, for if those hungry dogs should make Holland their prey, what could next excite their avidity more than the

\* For an account of the shipping interest, see Flott's Letters, &c. also *Analyt. Rev.* Vol. xv, p. 523, 524. Vol. xx. Z immense

immense riches of the company? They ought therefore to prepare for their own defence, and to assist the state with all possible alacrity, and not to wait for dry forms—a fortnight's delay might be ruinous. It being however suggested, that the passing of decrees by acclamation was one cause of the evils which that *wretched country*, France, now endures; and that there were considerable doubts of the legality of the proposed measure; whence it would look rather inconsistent to follow a declaration of their attachment to the constitution of the country by a breach of their own laws, and perhaps of those enacted by the legislature—for these reasons the motion was adjourned.

In the interval, the opinions of counsel had been taken respecting the legality of the company's raising three regiments. These were decidedly against it; as an act of the legislature had specifically appropriated the whole of the company's annual receipts. Various other objections were also made by those who opposed the measure. The emergency of the present crisis was again urged by its supporters, and the imperious aspect of the times, before which smaller considerations ought to give way. That the company, being in a greater state of prosperity than it had ever experienced, ought to set a great example to other opulent corporate bodies to come forward. In this view of the subject all objections were insignificant. A director observed, that they were so in point of number, being only a positive act of parliament against the measure, and an empty purse. However, as the address only expressed a *wish* to raise and clothe three regiments, it was ingeniously remarked, *that* could not be illegal, as the company did not say they would do it *per fas aut nefas*, but that they would if they could—and it was recommended to the directors to take such measures, in concert with his majesty's ministers, as should enable them to carry their wish legally into effect. With this happy explanation, the address was voted unanimously, and the directors appointed to present it to his majesty.

In the interval between the meeting of the general courts, the two following pamphlets were published, to urge the court of proprietors to vote the proposed address without hesitation.

Mr. Woodfall has reported these debates at considerable length, and, as far as we can recollect, with great accuracy; though many of the speeches are certainly much better in his dress, than as they were originally delivered.

ART. XXXVIII. *An Address to the Proprietors of East India Stock, on the Subject of addressing his Majesty; to express their Wish to support the Constitution, and to raise three fencible Regiments, for the present Service of the State.* 8vo. 24 pages. Price 1s. Miller.

ART. XXXIX. *An Address to the Proprietors of East India Stock, &c.* By Anti Carmagnol. Price 1s.

THE first of these is written with some spirit, and might have saved several of the speakers in the latter debate a considerable waste of time and words. The second was better adapted for the idle column of a newspaper. One argument is, however, curious. It had been observed, that whilst any part of the 500,000l. per annum, payable by act of parliament to the public, remained undischarged, the grant for raising



raising three regiments would be only so much taken from the sum the company are engaged to pay. 'Admitting,' says this writer, 'that the state is no gainer, and the company no loser, from making this grant, why then hesitate either to lend or give the public that, which, upon such grounds, is acknowledged to be no more than their own?' If this statement be true, government are certainly much obliged to the gentlemen who brought forward this motion, for their patriotic intentions. They have voted to apply a sum of money to raise troops for the present service of the state, and for the eventual service of the company, which money, without their interference, would have been paid into his majesty's exchequer, to be applied to such exigencies as the wisdom of his ministers might direct. This is surely showing their loyalty in a cheap manner. But we have little doubt, that this cannot be the case; if all the receipts of the company be appropriated by act of parliament to specific purposes, the proprietors undoubtedly mean either to subscribe of themselves an extra sum per annum for those regiments, or to raise such additional sum on the collective credit of the company: for none of those, who supported the motion, could possibly wish for the surreptitious praise of having stepped forth to assist their country at this arduous crisis, if they in fact only offered to the public what was already its due.

A. D.

## AMERICAN AFFAIRS.

ART. XL. *An Address from William Smith, of South Carolina, to his Constituents.* Philadelphia, printed; London, reprinted for Debrett. 8vo. 28 pages. Price 1s. 1794.

MR. Smith here justifies himself from the aspersions of those, who asserted, that 'he had advocated the cause of the british nation, and vindicated her piratical conduct.' Were the charge true, he allows, that no reproach could be too harsh for such treachery. He asserts, that his opinions relative to the commercial intercourse between America and Great Britain were founded upon national grounds, totally unconnected with the present jealousies; and that such of his speeches as had given offence were previous 'to the instructions of the 6th November, and the condemnations under them in the West Indies.' He allows, 'that the public irritation' had been 'roused by the algerine captures, the indian war, the detention of the ports, and the spoliation of their vessels:' but he, and they who acted with him, deemed it more politic to suspend resentment, until 'the ports and harbours should be fortified, the arsenals well supplied, the military establishments augmented, and the militia made more effective.'

A minister plenipotentiary having been sent to Great Britain, he thinks it the duty of all good men, to forbear from any acts which may frustrate the negotiation: but should it fail to procure redress, 'it will then,' he says, 'be the duty of every good citizen, to hazard his life and fortune in avenging his country's wrongs.'

This address abounds with much good sense, but it is painful to behold a republican founding his own consequence on his *wealth*, and attempting to confute his enemies by adverting to their *poverty*.

ART. XLI. *The American Calendar, or United States Register, for the Year 1794.* 12mo. 187 pages. Price 1s. Philadelphia, printed: London, reprinted for Debrett.

THIS very useful publication contains an abstract of the constitutions of the various states of America, an account of their boundaries, extent, population, representatives, magistrates, &c.

## P O L I T I C S.

ART. XLII. *Political Papers, chiefly respecting the Attempt of the County of York, and other considerable Districts, commenced in 1779, and continued during several subsequent Years, to affect a Reformation of the Parliament of Great Britain.* Collected by the Rev. Christopher Wyvill, Chairman of the late Committee of Association of the County of York, 3 Vols. 8vo. About 520 pages each. Price 1l. 1s. in boards. Johnson. 1794.

THE populous and extensive county of York has long evinced a spirited and uniform attachment to the cause of freedom. The nobility, clergy, and gentry assembled in the year 1745, and entered into an association for the defence of the existing government, against the partizans of divine, indefeasible, hereditary right; in 1769 and 1770, the freeholders made a vigorous stand against the flagrant usurpation of the house of commons, in the case of the Middlesex election, which was at length crowned with success; and in the year 1779, commenced their strenuous exertions in order to effect a reformation in the house of commons.

The three volumes now before us contain a satisfactory account of the long continued struggle relative to a meliorated representation. The following passage from the preface will afford a correct idea of the contents, in the author's own language: 'The collection of political papers now offered to the public contains a transcript from the books of the Yorkshire committee, of every material resolution passed by that body of men, and by their sub-committee, from the appointment of the committee at a general meeting of the county of York, in the year 1779, to the close of its labours in 1784; also a similar transcript from the minutes of the proceedings of the first and second meeting of deputies, in the years 1780 and 1781; also accounts of the resolutions and debates at several meetings of the county of York, and other counties, the metropolis and other cities, &c., in the year 1779, and the six subsequent years, republished from accounts published at the time by authority from those meetings; also letters and other pieces selected from the correspondence of the Yorkshire committee. With these papers are connected several addresses, &c. published by the constitutional society in London, accounts of several



several debates in parliament on the proposed reform of the representation of the people, and some other papers relative to that subject. To these pieces are prefixed some preliminary papers respecting the association proposed at a meeting of the county of York, in the year 1745, by that truly venerable clergyman, Thomas Herring, archbishop of York; also papers respecting the proceedings of two meetings of the same county, in the year 1768 and 1769, held in opposition to the power which the house of commons had then lately assumed, by their mere vote to incapacitate from sitting in that house, John Wilkes, esq., a gentleman legally qualified and regularly elected by the freeholders of Middlesex to represent them in parliament, and to place in his seat another person, for whom a minority of votes had been given; with an account, by John Wilkes, esq., of the renunciation of that illegally assumed power by the house of commons, in the year 1782.—These papers are contained in two volumes, forming the first, and in size, if not in every other sense, the most considerable part of the present publication.

The third volume contains the editor's correspondence with the committees of Edinburgh and Stirling, in the years 1783 and 1784, with several papers received from the committee of Edinburgh respecting the better regulation of elections in the royal burghs of Scotland; also, the resolutions of several meetings held in London, Edinburgh, and Glasgow, in the years 1788 and 1792, for the purpose of promoting improvements in the elections of the counties and royal burghs of Scotland, and a general reformation of the parliament of Great Britain; also, the editor's correspondence with the volunteers of Ireland, in the year 1783; his correspondence with many private gentlemen of Yorkshire, and several members of parliament, in the year 1779, previous to the meeting of the county of York in that year; and his correspondence with sir G. Savile, the earl of Shelburne, Dr. Benjamin Franklin, and other respectable persons, on subjects connected with the proposed reformation of parliament: to which are added, an appendix; the editor's defence of Dr. Price, and the reformers of England; his letter to the right hon. William Pitt, in the year 1793; and an account of the proceedings, and other papers of the society of the friends of the people, in the year 1792, &c. These papers, the last excepted, being a portion of the editor's separate correspondence, and of his publications, as a private unauthorized individual, form a moiety of the second part of the intended collection; to complete it, the editor's correspondence with the right hon. William Pitt, and several other persons, will be published at a future period, and with other papers will be comprised in the fourth and last volume.

The attention of the county of York seems to have been roused by the joint efforts of a few respectable and independant country gentlemen, entirely unconnected with either of the great leading parties in parliament. Their first object was to present a petition, desiring the house of commons to inquire into, and correct the gross abuses in the expenditure of the public money;

to reduce all exorbitant emoluments ; to rescind and abolish all sinecure places and unmerited pensions, and to appropriate the produce to the necessities of the state.

At the second meeting of the county in 1780, a bolder measure was attempted, which went at once to the root of the evil. This was an association for effecting a reform of parliament, by procuring more frequent elections, and a more adequate representation of the people. Here the efforts of the ' great whig aristocracy,' who had joined them on the first plan, suddenly ceased. They had no objection to bridle the power of the king ; but they would not consent to enlarge, or rather to restore the franchises of the people. It is but justice, however, to except the late earl of Effingham from this censure ; and also the marquis of Lansdowne, who, notwithstanding an affected delicacy about the use of his name, seems to have been uniformly steady in his wishes for an amended representation. The duke of Richmond also was so strenuous on this subject, previously to his appearance in office, that he objected to the treaty entered into between a great personage and the marquis of Buckingham, merely because there was no specific agreement included in it, relative to a parliamentary reform. As to Mr. Pitt, he most willingly gave his own individual vote in favour of his former propositions ; but his influence as a minister has been reserved for questions of a more equivocal tendency.

It appears from the papers now under our consideration, that the deputies from sixteen counties, three cities, and two boroughs were unanimous in their censure of the very inadequate representation of the people that prevailed then, and is unhappily continued to the present day. Unfortunately, however, for this country, they did not act in unison ; some were for triennial, others for annual parliaments ; a number of individuals were anxious for an extension of the elective franchise to copy-holders, and wished to extinguish, by means of a sum of money, the franchises of the rotten and corrupt boroughs, while they supplied the places of their owners, or purchasers, by means of 100 members added to the counties ; not a few, on the other hand, asserted the right of universal suffrage, contending that this, added to annual parliaments, was the ancient constitution of the kingdom, the far greater part of the people having been disfranchised by 8 Henry VI, which limited the right of election for knights of the shire to forty shilling freeholders, while the 6 William and Mary was the first regular act for extending the continuance of parliament to the space of three years.

In the report of the sub-committee of Westminster, dated may 27, 1780, (Vol. I, p. 228,) we find one or two passages, which bear so manifest an allusion to the sentiments of some of the societies of the present day, that we shall transcribe them :

' The prevalence of evil in the present hour proves the prevalence of error ; and it does not require any extraordinary degree of sagacity in the politician and philosopher to discover, that the primary error, and the fruitful source of the many evils which



which we feel, consists in a departure from fundamental principles, in the present constitution of the commons' house of parliament; in consequence of which, it is no longer obedient to the will, or speaks the language of the great constituent body of the people. Every application, therefore, for the redress of the present grievances of the nation, that shall be made to a body of men no longer under the influence of their constituents, but on the contrary, uniformly acting in subserviency to the views and interests of the crown, must of necessity be unsuccessful; and from the natural effect of disappointment on the human mind, will probably impair the vigour of every future exertion.

Political truth, like the moral feelings of the soul, is plain and simple; it recommends itself powerfully to the general sentiment—and when unveiled in its intrinsic purity, will assuredly call forth the animated exertions of millions in its support. An equal representation of the people in the great council of the nation, annual elections, and the universal right of suffrage, appear so reasonable to the natural feelings of mankind, that no sophistry can elude the force of the arguments which are urged in their favour: and they are rights of so transcendent a nature, that in opposition to the claim of the people to their enjoyment, the longest period of prescription is pleaded in vain. They were substantially enjoyed in the times of the immortal Alfred; they were cherished by the wisest princes of the norman line; they form the grand palladium of our nation; they ought not to be esteemed the grant of royal favour, nor were they at first extorted by violence from the hand of power; they are the birth-right of englishmen, their best inheritance, which, without the complicated crime of treason to their country, and injustice to their posterity, they cannot alienate or resign: they form that triple cord of strength, which alone can be relied on to hold, in times of tempest, the vessel of the state.

The fourth and last volume of this very interesting collection is, as we understand, in the press, and will speedily be published: the present work will then contain a complete history of the struggle of a numerous and respectable body with the tide of corruption, and at one and the same time hand down to posterity the names of the virtuous and intrepid men, who have persevered in the contest; and of the base and mean apostates, who have been seduced by the smiles of power, or the hopes of emolument, to abandon those principles, by which they had solemnly pledged themselves to abide.

ART. XLIII. *Suite de l'Etat de la France, &c.* Sequel to the State of France in May 1794. By the Count de Montgaillard. 8vo. 98 pages. Price 1s. 6d. Harlow. 1794.

We have already taken notice of a former publication by the same author, of which the present is evidently intended as a continuation\*.

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\* See Analyt. Rev. Vol. xix, pa. 411.

After attacking the translator of his first pamphlet, and those who have objected to his indiscriminate censure on the french nation, the count de M. terms every one the enemy of society, who would talk of peace until the jacobins have been exterminated from the face of the globe. He at the same time assures us in his preface, that the *excess of their misfortunes* has at length opened the eyes of his countrymen, who loudly accuse the members of the convention, as the authors of their slavery and distress; and that, a few vain citizens in the capital excepted, they would willingly prefer the old government to the constitution of 1789.

He acknowledges however, that a number of wonderful changes have been produced in the course of a few months. The committee of public safety could never have dreamed in march last of the successes since obtained by the armies of the republic; the bloody reins of revolutionary government were about to drop from their hands; eleven deputies, seven generals, the heads of the war department, of the revolutionary army, and of the commons of Paris, had all fallen on the scaffold, and the language of discontent was every where prevalent. Their guilty hopes were founded solely on the exhausted finances, and the expected divisions of the allies, and they have not been altogether mistaken: but in addition to this, Flanders and Brabant have been invaded, and conquered; the frontiers of Holland are become the boundaries; of France and the colours of the triumphant tyrants are unfurled on the banks of the Rhine and the Scheldt.

He allows, that 85000 effective soldiers are now fighting the battles of France, of which no less than 103000 have been furnished by Paris alone, which city has already lost 56200 of it's inhabitants, and of these 2164 perished in one engagement. At the same time he asserts, that the allies have in reality no more than 560000 to oppose them, including 50 or 55000 cavalry, badly mounted, and still worse accoutred. Should the convention at length succeed in their efforts against the combined powers, and should their arms and their principles invade and preserve Holland, they will then be enabled to execute all their projects; they will then think themselves sure of the empire—that is to say, of the devallation of the universe.

In respect to finances we are told, 'that the whole country may be considered as being at the disposal of the committee of public safety, the hangman as the sole paymaster, and the property of the victims who crowd the scaffolds, as a continual fund for guaranteeing the emission of paper-money.' In the month of march there were eight milliards, one hundred millions of *assignats* in circulation, and this will be increased to ten before the conclusion of the year, which in addition to six registered in the *grand livre*, will make the debt of the republic exceed the sum of fifteen milliards. In consequence of the frequent executions of the creditors of the state, their number is here said to have been reduced from 260000 to 90000, and the public debt has accordingly experienced a proportionable diminution. The circulation of gold, silver, and copper coin is not forbidden, but these metals are all buried under the surface of the earth.

Collot-d'Herbois, Lindet, Amar, Geoffroy, Tallien, and Legendre, are represented as men venal in the extreme. The manners of the people are stated to be extremely corrupt, but the instances here adduced will perhaps only excite the ridicule of the *profane*; such, for example,



example, as overturning a few wooden saints, and dressing up an ass in a pontifical vestment, &c.

The republic has taken possession of the seasons, and even of the days of the week; it has changed the order almost generally established on the earth, and employing every where that decimal calculation, so congenial to the human mind on account of its simplicity, it has ordained that the days shall henceforth consist of 10 hours, and the hour of 100 minutes; that the month shall contain 30, and the year 360 days. It has appointed five whole days to celebrate its errors and its crimes. It was that man, who seemed condemned to experience the plaudits of the modern theatre, that epistolary intriguer, whom a little vain glory and much gold had seduced, it was Fabre d'Eglantine conceived the idea of a new admeasurement of time, and imposed that calendar on her, of which he himself reckoned but a few moments. This *hejra* of crime and folly was concerned during one of those orgies, in which the deputies consume their nights. It was first proposed to give the name of Venus to the month of may, and that of Bacchus to september, but in spite of La Harpe, and Chenier, the genius of the *sans-culottes* got the better of these amiable allusions, and of that poetry of antiquity, which created new weeks and months; and they have now obtained appellations, which do not belong to any language.

After paying many compliments to the bravery of the inhabitants of *La Vendee*, who appear however, from their implicit attachment to their priests and their nobles, to be at once ignorant and superstitious, the author gravely assures all those individuals, who do not wage war against the jacobins, that they will perish by the revolutionary tribunals.

We are told in the postscript, that Bantabolle formed the project of *dethroning* Robespierre in the month of april; and that he was instigated to it by the execution of Herault de Séchelles, who was his intimate friend, and of Danton and Camille des Moulins, whose masculine characters at once astonished and commanded the respect of their colleagues. Although Robespierre and St. Just have perished, 'the remaining heads of the hydra are equally venomous,' and Levestre and Delmas are represented 'as the two most dangerous men now in the convention.'

Were the subjugation of France any longer a problem, the solution of it might be found in these pages; for amidst a cloud of prejudice and exaggeration, it is not difficult to perceive, that the new republic wields a mass of power infinitely more likely to crush all opposition, than to be overcome by the disjointed, separate, and puny efforts, with which it has now to contend.

ART. XLIV. *The Prospect before Us!!! or The State of France in the Month of August 1794; in Reply to Montgaillard's State of France: to which are added, Reflections on the Expedience and Necessity of an immediate Peace with the French Republic.* By Horatius Publicola. 8vo. 124 pages, Price 2s. 6d. Eaton. 1794.

THIS is an answer both to the state of France in may [see our Rev. Vol. xix, p. 411.] and the preceding article. In it the count de Montgaillard is here treated as an 'impostor;' and such of the emigrants 'as plotted at Coblenz, and at Pilsnitz, the disasters and misfortunes

misfortunes of their own country and of Europe in general,' are accused of the basest and most perfidious intentions.

The present war is considered as impolitic, if not unjust; and it is predicted, that if we pursue the present 'career of blood,' our glory and our fame will be eclipsed for ever.

'Oh!' exclaims the author, 'had the trident of Neptune always been *Albion's* pride, and the sole object of her just ambition, how happy would be her sons, how blest her trade, how reputed her name!!! Those floating castles, and her brave seamen, so neglected in peace, and so valiant in our wars, are the only hopes of extricating her from the dangers that threaten her shores!!! Why has Britannia ever been induced to attempt to crush millions of emancipated slaves, after the fall of that despot, whose intrigues and artifices had always annoyed the prosperity of this isle, and wrested, one might justly say, a whole world from her! Did not the emancipated gaul, abjuring the vices and deceit of his former government, vow everlasting friendship and sincerity to the british nation, if the latter would not join the despots leagued against the liberties of *France*, and against mankind in general? Did the english ministers accept those proffers of friendship, or reject them with scorn and contempt? Did those ministers treat the french ambassadors with that respect which was due to the representatives of a great nation, or did they treat them with insignificant haughtiness and silly pride? Did they not threaten the french government in the most insulting tone of language? Did they remain at peace with the republic, or commence secretly hostile preparations by land and by sea, combine with Austria and Prussia, and insist upon dictating laws to that whole nation in her own domestic concerns?—Did they not order the french minister to quit England by that unprecedented act, styled the Alien bill, which by virtue of the law of nations can never extend to any diplomatic agent? Did not the english ministers send large sums of money out of the country to subsidize Sardinia, Prussia, Hanover, and Hesse Cassel, and to engage those states to furnish them with auxiliaries to act against France? Is there any man who is capable of pointing out any essential benefit which this nation has derived from this strange expenditure of the public money? Is there any well-informed being that does not plainly see, that the conduct of ministers has been (forbearing to apply harsher epithets) both improvident and devoid of good policy in the management of the present war?'

A speedy peace is pointed out as the grand *panacea*, for the cure of all our ills.

ART. XLV. *The Necessity of continuing the War, and the Dangers of an immediate Peace.* Translated from the French of Le Comte de Montgaillard. 8vo. 68 pages. Price 2s. Crosby. 1794.

THE pretended dangers arising to all the kings of Europe from an immediate peace are here assiduously pointed out. The french *assignats* would in that case be circulated every where, and the most inviting, examples would be held out to all subjects. A civil war, we are told, ought to be engendered in the bowels of the new republic, and Great Britain is advised to levy an army of emigrants, in order 'to carry the monarchy into France, and place it in that land where it will never perish.'

We



We have already taken notice of some of the writings of the same author \*, and cannot but shudder at beholding a man so callous to all the feelings of humanity, as to sit down and coolly meditate a torrent of blood, which must flow from the veins of his own countrymen.

ART. XLVI. *A Refutation of Mr. Pitt's alarming Assertion, made on the last Day of the last Session of Parliament, "That unless the Monarchy of France be restored, the Monarchy of England will be lost for ever." In a Letter addressed to the Right Hon. Thomas Skinner, Lord Mayor of the City of London. Contents: Brissot's Reason for recommending to France a War with England, as stated by him in the Presence of the Writer, at a Dinner Party in Paris, 1792. Allied Powers outwitting one another. Empress of Russia's secret Policy respecting Poland explained. Manners and Conduct of the French Soldiery, when not on Duty described. Allied Powers, their present unhappy Situation stated. A War against French Atheism considered as preposterous. British Fisheries and Agriculture strongly recommended. The Monarchy of England considered as perfectly secure, notwithstanding the French have re-established their Republic. Peace recommended at this Time, as a Measure on which the future Prosperity of this Country depends. 8vo. 76 pages. Price 2s. 6d. Bell. 1794.*

MR. PITT is here blamed for having asserted 'with unblushing arrogance,' that with 'the throne of a Capet, expires the fair inheritance of the Brunswic line:' on the contrary it is confidently asserted, that although France should continue a democratic state, this country would retain all it's partiality towards monarchy. Much and perhaps just censure is bestowed on monsieur, 'that gossamer of the aristocratic tribe,' count d'Artois, the prince of Condé, Mr. Calonne, &c. for raising up enemies against their native country; on the late king of France for his perjury; and on the allies, for attempting to partition those territories, which they pretended 'to re-conquer for the lawful owner.'

The author assures us, that he himself learned from Brissot, that that statesman was alarmed at the very idea of a 'neutrality' on the part of England, as it would have given her a monopoly of the whole trade of Europe, and enabled her to act at a more convenient period, and with infinitely greater effect against the new republic. That the minister fell into the snare, spread for him by the crafty frenchman, is greatly to be lamented.

After briefly stating the enormous losses experienced by the emperor, the kings of Prussia, Sardinia, &c. and asserting that the contest is now hopeless, the author presents us with the following very liberal speculation relative to the future government of France:

'The French have, in the course of their revolution, surmounted so many difficulties, called forth the energies of the human mind, and directed them to the accomplishment of things, which former ages had considered far beyond the sphere of man's ability, that we are lost in a contemplation of their powers, and it becomes a matter of some difficulty for any man to say with certainty at this hour, what it is

\* See Analyt. Rev. Vol. XIX, p. 411.

they cannot do. We have known armies composed chiefly of men educated in, and immediately taken from agricultural pursuits, vanquish the most numerous and best disciplined troops, that were ever trained to slaughter their fellow beings. We have known their commanders taken from the shop, the desk, and even from the post-horse, conduct their legions to battle with all the skill of the most experienced generals, and baffle the utmost exertions of men long educated in the science of military tactics, and possessing a reputation in the science of war, not inferior to the most illustrious *cat-throats* of antiquity.

‘ We have known a fortress surrender to the french arms, 200 miles from Paris, and the intelligence travel to the capital, at the rate of 180 miles in 47 minutes. We have known children, who had not breathed a dozen summers, weeping at being refused to share in the dangers of a siege \*, and bursting the restraints of paternal tenderness, fly into the trenches almost choked with the slain, and drowning the cries of the dying with shouts of *Vive la republique, vive la nation*. We have known whole companies of women contend with their husbands for the post of danger † in the day of battle, after the combat bury the dead with military honours, and then march to their camp with all the regularity of the most experienced veterans.

‘ We have known that when a scarcity of powder was felt throughout the nation, their store of saltpetre was exhausted, the inventive faculties of the people were wonderfully exercised, that in the course of but a few months a quantity was obtained, more than sufficient to supply a million of men, during the whole course of the most active campaign. All these things we have known, and various other matters accomplished, which in former ages would be deemed chimerical. Now then, my lord, can it be possible for any man to say, that a people accomplishing such prodigies, shall notwithstanding fail in the formation of their government? Rather let us suppose, and let us hope, that whatever system they may adopt, they may experience its advantages, and their posterity enjoy those blessings, which for so many centuries were denied to their forefathers, by the unfeeling and cruel hands of arbitrary domination.’

The author very justly considers an attempt to root out ‘atheism in France as abominably ridiculous,’ as Mr. Pitt’s *croisade* against ‘french jacobins.’ He desires us to look at home, and asks, if it be decent for ‘a lord spiritual’ to be in possession of 10,000*l.* per annum for doing nothing, while a welch curate is obliged to preach a sermon in the morning, ten miles distant from his cottage, for a couple of shillings, and is impelled, by the wants of a perhaps numerous family, ‘to play the fiddle’ for sixpence in the afternoon.

This pamphlet abounds with many just, although severe, remarks on the folly of subsidizing the petty german despots, who coolly calculate heads, arms, and legs at so many ‘*banco crowns* ;’ and unfeelingly stipulate, ‘that three wounded men should be reckoned as a *dead one*,’ while the agents of these ‘carcase-butchers’ carefully examine the men after an action, ‘and charge to the last *scratch*.’

Our fisheries and agriculture are pointed out as the proper objects of attention; and it is earnestly recommended to the people, to sup-

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\* \* Laundrecie,

† † Bellegarde.



plicate the throne for peace, 'and for the removal of those ignorant and infatuated men, who feeling neither shame, compunction, or remorse for all the miseries they have heaped upon us, DARE now to talk of prosecuting the war.'

ART. XLVII. *Good Sense: Addressed to the British Nation, as their prominent, and peculiar Characteristic, in the present awful Crisis, or War of social Existence; exhibiting the actual and eventful State of various Nations.* By John Stewart the Traveller. 8vo. 124 p. Price 2s. 6d. Owen. 1794.

WE have already noticed two former productions of this very eccentric 'traveller\*'; and are ready to confess, that the present does not yield to either of them in point of singularity.

The preface contains a dissertation on 'good sense,' a definition of which, we are told, would render the same benefit to happiness, as the discoverer of the compass has done to commerce. Until some future artist shall contrive 'the perfect machine' capable of this, the author's own instructions may serve to form 'a temporary approximator.' 'Good sense,' then, according to him, 'is that operative energy of cogitation, which in its examination of objects, looks back on past ages, to find experience, and judge of cause; looks round to all possible relations to find comparison, and judge of theory, and predicament; and looks forward to future ages, to find analogy, and determine consequences or effect.' In short, 'its goal of operation' is formed from the following axioms:—'to effect the greatest possible good by the least possible evil—to hold end and principle immutable in theory, and rule and means pliable in predicament.'

The work itself commences with an enumeration of the amazing effects produced during the present age, by individual writers. One pamphlet, called 'Common Sense,' seduced America to a disastrous separation from it's metropolitan empire, and ensured 'the imminent jacobinical revolution, which now threatens that precocious republic; another, entitled 'the Rights of Man,' has intoxicated the 'irreflective part of the british community,' and poisoned the minds of the 'inhabitants of great cities,' by theoretic doctrines, 'calculated for the perfectibility, and not the predicament of civil society.'

To roll up again 'the descending stone of licentious liberty, and replace it on the mountain of system,' is the arduous task here attempted by the author.

'I have travelled,' says he, 'over the most interesting parts of the globe, to study mankind, and to discover the source of moral action and moral truth. I have lived in habits of intimacy with all nations, by which I have acquired that moral euchraſis, divested of all pecuniary egotistical interest; all influence of vanity or fame; all partial attachment of country; all irrefragable habitude of associated ideas. Conscious of the unity of self and nature; that virtue is nothing but the identification of individual and universal good in time and eternity; that wisdom is the knowledge of self, and its relation with the integer of existence, my mind is as strong and pure to conceive, as my language is

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\* See *Analyt. Rev.* Vol. xviii, p. 442, and Vol. xix, p. 69. energetic

energetic to express those philanthropic and instructive ideas, which may conciliate the great mass of mankind to support the inequalities of condition, as the efficient, and only means of general happiness or universal good.'

After stating 'civil power, adapted to the progress of civil knowledge,' to be the only 'matrix of human perfectibility;' and asserting, that no evil, of whatever magnitude, provided it arise out of 'systematic government,' can equal the calamities occurring 'on the revolutionary assumption of active sovereignty, by the great mass of an unqualified population;' Mr. S. enters into a review of what he terms 'the present political state of all civilized nations.'

In this country, 'a quadruple alliance of good sense, patriotism, property, and power' has taken place; the people have deposited their rights upon 'the throne,' and the king has delivered his 'sceptre' into the hands of an armed yeomanry.' In Denmark, 'the pigmy lord paramount of the northern ocean,' a young prince is accused of submitting the public expenditure to public examination; and is recommended to tolerate a 'liberal press,' controlled however by 'a committee of censors.' Sweden is likely to be ruined, on account of the licentiousness fostered 'by a man of liberal, but irreflective mind.' In that 'polar country,' where nature seemed to have transplanted a 'scion of civil or british liberty,' it is asked, why licensers have not been appointed to guard the press? Russia is governed by a sagacious, and 'benevolent prince,' but there too the government has committed a great mistake, 'viz. generalizing the administration of justice by participating its authority among the people.'

The author, who wishes to embrace 'the universality and eternity of good,' rejoices, that 'the critical and important locality of the russian empire' is placed in the hands of 'a female man,' who seems sensible of her own 'divinity,' or 'high energy of effect to operate in the only intelligible sphere—sensitive nature.' In Poland, the king, 'like many irreflective democrats and revolutionists, judged of others by himself;' he has however amply expiated his 'liberal mistake,' by furnishing a most instructive example, 'on the graduated scale of political error.'

The 'nick-named republic' of Genoa is on the point of destruction, 'from the universal fraternization of french ochlocracy.'

Tuscany is marching towards the enemy sword in hand, 'with a poignard under its cloak, to stab its own commanders.'

Of Geneva, Mr. S. says, 'the sound of liberty and equality, from the ram's horns of jacobinism,' has 'erased this Jericho to its foundation;' this little state, is likely to become the 'holocaust' of discord. In Holland 'the plebeian sordid souls of dutch citizens (pieces of base metal, stamped with the image of manhood) have at length been roused from their prostrate attitude of praying to their strong boxes.'

As to America, 'the administration of justice and policy is conducted with a turpitude that would disgrace the annals of a french revolutionary government. In the courts of law, 'chicane appears with such effrontery, that induces indignation to look with a venial regard on the corruption of italian tribunals.' Washington, 'the paragon of american patriotism,' is 'at the head of a plantation of slaves.' This 'paraclete of liberty,' who would be exceptionable as a 'juryman' in England, 'is the only centre of light, heat, and attraction,



traction, to this centrifugal heterogeneous mass of population; and it is predicted, that when this 'meteor,' which in America is a 'sun,' though in England it would be but an 'ignis-fatuus,' shall set, 'the western world will be involved in the darkness of chaos, and must wait its re-creation from the advent of metropolitan power from the east.'

Mr. S. now lays down a variety of positions, equally novel and extraordinary: he thinks, that 'the plenary liberty of the press' should be permitted in the greek language alone; and that 'all theoretic speculation upon moral perfectibility, (latin meeting with some indulgence),' should be subject to a censor; this he enforces in a proclamation 'in the name of our common integer nature.'

'Light,' says he, 'must not be presented, in its own effulgence, to weak mental optics; it must come through a refrangible medium. The courtier must carry the conversation of the sovereign to his own table, accompanied with accommodating commentaries. These are related by the lord's beef-eater to the house steward, with new predicamental comments; these descend to the house-keeper's room, with adapted comments; from hence they descend to the kitchen, from the kitchen to the stable, and from the stable to the street, operating upon every mind with an influence suited to their respective stations, through the medium of appropriate comments.' After insisting on the excellence of this new plan of national education, he insinuates the propriety of the 'free citizen' making 'a temporary surrender of his privileges,' in order 'that the main spring of civil mechanism (sovereign power) may operate without any embarrassment, to preserve the motion or life of universal civilization.' If a committee of censors of the press produce not the desired effect, he fears the great palladium of liberty, 'juries,' whom he accuses 'as incapable to temporize with public exigency,' must be also 'partially suspended,' and a revolutionary tribunal, under the appellation of 'commissaries,' appointed to try all crimes against the state, 'while the present war of social existence continues.' He next warns the people against 'foreign bipeds,' and even against the doctrines propagated 'in foreign accents,' by the natives of Scotland and Ireland; and he above all things exhorts the king 'to unsheath the sword of civil power, to use it with awful rigour, and to throw away the scabbard.'

We now take our leave of this 'tenant of eternity,' without offering a single animadversion on his labours, lest we should be accused of intending 'to rack the soil, and by precipitation of predicament recoil the progress of perfectibility.' He shall escape from us in perfect safety out of 'nature,' by the 'postern gate of death;' well aware that we cannot contend with an author, who expects 'no pullulation, no plant, no fruit in his present identity;' and conscious that the efforts of our 'criticism' would tend only 'to form a smoked lens for the feeble optics of the awakening mind, to gaze upon meridian truth.'

ART. XLVIII. *Dialogues between a Reformer and an Anti-Revolutionist.* 8vo. 77 pages. Price 1s. 6d. Stockdale. 1794.

ALMOST every great political question, at present agitated in this country, is canvassed and decided in these dialogues. It will not be expected, that we should enter into the examination of the author's reasoning on such numerous topics. We shall barely mention the leading

leading points, which this anti-revolutionist undertakes to establish, against his antagonist the reformer, a mere man of straw, set up for no other purpose but to be knocked down. According to this profound politician, all men have by nature equal rights, because they have no rights at all; power and right are synonymous terms: with respect to established governments, the maxim *fides est servanda* is the grand principle of society, paramount to *salus populi*: such a reform in parliament, as would render the house of commons independent, is dangerous, because it would cripple the power of the crown, and lead to republican government: it is an abuse of terms to say, that the parliament is not at all times independent of the crown, because every man *may* vote according to his conscience if he choose so to do: in parliament, that unanimity which is necessary for the conducting of business cannot be procured, such is the perverseness of human nature, without influence and patronage: the evil of expensive establishments, taxes, and pensions, is remedied by the consequent spending of the money among those who are to pay it: political wisdom requires, that able and honest men should be excluded from public offices, because they do not believe the thirty-nine articles; nevertheless, a church establishment is no further necessary, than as a provision for teaching the people sound morality, and as a support to the crown.

From the preceding heads of argument, the reader will perceive what he is to expect from this writer; and it might be unnecessary for us to take further notice of this pamphlet, than to express our idea of it in general terms, as a flimsy, shallow, and ill-written performance. But we cannot resist the temptation of giving our readers a short specimen of the author's talents, and turn of thinking concerning religion, in the following passage.

P. 48.—*A.* I profess myself incapable of judging on which side truth lies: opinion always concerns itself about things that cannot be known, and generally about things that are quite indifferent whether known or not.

\* *R.* Did you never read the thirty-nine articles?

\* *A.* I cast my eye over them once, but I did not clearly comprehend their meaning: they seem to go to points of faith rather too abstruse for common minds.

\* *R.* But is it reasonable that the disbelief of abstruse points should be a bar to any man's advancement in life?

\* *A.* With respect to matters of faith, this is my opinion; that all those who read diligently, and study and examine the several articles, will believe no more than brings conviction to their understanding; and as understandings vary, so will faith: but as to the bulk of mankind who think it a duty to profess a belief in all they are ordered or taught to believe, and who never examine or think upon the subject, it matters very little to them whether there are thirty-nine articles, or 300 times that number.

\* *R.* But this is no answer to my question.

\* *A.* All I can say is, that were a new set of articles, or a new test to be made, possibly the clergy of the present day might make it less difficult to the consciences of some men than it is at present.

\* *R.* Then if I understand your meaning, you think that there ought to be a test for the sake of preserving unanimity in councils, but that the test should be altered.

\* *A.* No;



A. No; the very contrary is my meaning: I think matters of faith should not be disturbed, since the first idea that springs in my mind when the clergy or church alters the articles of faith is, that what was true last century, must be true in this century, and that if man can make the same thing true or false, the whole system must be of human contrivance. When Luther and Calvin shook popery, they shook the whole fabric of the christian religion a little: an ordinary man would say—If I have been wandering fifty years in an error, what security have I that I am now in the right path? I had human conductors before, and I have human conductors now.

Alas! poor Luther and Calvin! What have ye not to answer for, in beginning a reformation, which, in shaking popery, shook the whole fabric of the christian religion a little?

ART. XLIX. *The Evidence summed up; or, a Statement of the apparent Causes and Objects of the War.* 8vo. 40 pages. Price 1s. Eaton. 1794.

In this pamphlet, which is drawn up sensibly, and with perspicuity, the author, after a general review of the conduct of the minister from his first appearance on the political theatre, to the commencement of the french revolution, enters upon a statement of facts, to show, that the war was on the part of the british court unnecessarily undertaken; that in carrying it on, material deviations from the principles of the constitution have occurred; and that, in the issue, it is likely to prove highly injurious, if not totally ruinous, to this country. In conclusion, the following pointed censure is directed against the minister, for having declared, that the worst disasters were preferable to a peace until the government of France is changed. P. 34.

‘In this opinion,’ says the author, ‘he may be sincere, since that government, having experienced his duplicity, would perhaps refuse to treat while he continues in administration, and require his dismissal as an earnest of our sincerity. He may too determine to continue the war for another motive, more pardonable in him, but not less fatal to us, the dread of investigation, and of consequent condign punishment. That this nation would contentedly see him retain his sinecure places, is not likely: this conclusion I think the public voice would require; but this done, that it should continue implacable against him, is unnatural: for those that have suffered alone, and not done an injury, may harbour a temporary resentment; they are usually mollified by the first concession; and it is the man who has committed an aggression that cherishes a continued hatred to the party he has injured, because he dreads the resentment he is conscious of meriting. From this motive a minister may think ‘the worst disasters;’ may think foreign invasion and internal war, preferable to peace: but as our gracious sovereign can have no such inducement—as he can have no wish contrary to the interest of his people, it may be hoped that he, if France makes such a requisition, will not refuse compliance, nor, on that account, defer to negotiate, until we are compelled to what we may now voluntarily, and therefore creditably, adopt. Since the expectation of conquest can no longer be indulged, and since negotiation must finally take place, to what purpose is the effusion of blood to be prolonged?’

prolonged?—It has appeared that the war was unsought by France, that England, and her allies, were the aggressors. It will then be a wise and honourable policy, to acknowledge that we have been deceived—to let concession and restitution be our own voluntary act, and not to procrastinate them until they are compelled from us by invasion and national bankruptcy. Let us acknowledge the french republic in manly and explicit terms; and by making a tender of full and complete restitution of what we have gained from her, as the price of peace, prove that we are not actuated by the desire of plunder, nor parties to the confederacy against the rights of nations at Pilnitz.

The author concludes with recommending, as the only means of saving this country, the correction of errors and abuses in administration, and the restoration of the constitution to its true principles as expressed in the bill of rights, which declares, that 'elections of members of parliament ought to be free and frequent.'

ART. I. *Virtues of Hazel; or, Blessings of Government.* By Thomas Thomas, A. B. 8vo. 33 pages. Price 1s. Eaton. 1794.

THE author of this pamphlet appears to have had large experience of the virtues of hazel, and to be well read in its mysterious powers. When he was a little boy, and used to spell to his mother out of Reading made Easy, his father, who it seems was fond of power, often terrified him by brandishing his sceptre, a hazel rod. As he advanced in learning, for he appears to be a great scholar, the charm of the hazel rod still followed him; and he read, in legendary lore, of the miraculous power, with which this instrument, in the bloody hand of St. Patrick, destroyed all the fiends, and serpents, and noxious animals, that once infested Ireland. And now, powerfully impressed with the romantic notion of the virtues of hazel, he seizes the rod out of the hand of his pedagogue, and repays upon his back, sevenfold, the discipline he himself has formerly received. Without discovering the least remainder of respect for his old master, he belabours him and all his ushers, most unmercifully; and has even the audacity to tear down the rules of the school from the wall, and to kick about the floor the good old books, in which, from a child, he had been instructed. If the reader would know more concerning the virtues of hazel, he must have recourse to the pamphlet. O. S.

ART. II. *Pièces Authentiques relatives à la Detention du Baron D'Armfelt, &c. Authentic Papers relative to the Detention of the Baron d'Armfelt, who was demanded to be delivered up by the Court of Naples.* 8vo. 32 pages. Price 1s. White. 1794.

THE conspiracy, real or pretended, of the baron d'Armfelt, is involved in much mystery; and, like a number of other modern accusations, requires a considerable degree of faith, if we be to believe it in the extent, which the court of Stockholm has been pleased to insinuate. It is true, indeed, that the supposed culprit was one of the creatures of Gustavus III, who, after overturning the liberties of Sweden, perished by the hand of a noble; but it is scarcely credible, notwithstanding the powerful protection of a great northern princess, that, during his embassy in Italy, he could become so formidable as to endanger



endanger a revolution, that must have put an end to the government, and, perhaps, the life of the duke regent.

The first of the state papers contained in this collection is the copy of a letter from Charles, duke of Sudermania, to the king of the two Sicilies, dated Stockholm, december 5, 1793; intimating, that he had sent the baron de Falmquist, his aide-de-camp general, and commander of a ship of the line, on purpose to arrest the baron d'Armfelt, the swedish minister at Naples, on account of a heinous crime against the state; and he requests the intervention of his majesty, in order that he may be seized with the necessary secrecy and dispatch. This was accompanied by a letter addressed to general Acton, the prime minister, craving his assistance.

No. 3 is a copy of the declaration of the court of Sweden. In this the court of Naples is accused of a very extraordinary and offensive conduct, 'which, however, quadrates but too well with the other contradictions, which characterise an age equally fertile in crimes, as in knowledge, and which, on this very account, will appear an enigma to posterity.' The king of the two Sicilies is stated to have granted his protection, and bestowed his countenance on the baron d'Armfelt, 'a state criminal,' to whom he afforded an asylum in his capital, and even in the palace of the grand master of his household, in open contempt of the rights of legitimate sovereigns, and the just and friendly requisitions of his swedish majesty. Nay, a centinel was placed at his door, in order to ensure his personal safety; and when he at length fled to Vienna, he is reported to have lodged in the house of the ambassador of the court of Naples, at the imperial, royal, and apostolic court.

'Providence has entrusted the king of Sweden with sufficient power to maintain the glory and honour of his crown, and even to procure the just satisfaction which is due to him'; but notwithstanding this, he wishes the king of the two Sicilies to adopt the necessary means to repair the affront; and reminds him, 'that whoever protects traitors, exposes himself to fall a victim to their attempts.'

The 'risposta,' or reply from the court of Naples, to the court of Sweden, is of a very extraordinary nature. In the first place, the attempt to arrest the baron within the Sicilian territories is considered as a violation of the right of nations; and in the next, Piranesi, the swedish agent at Rome, is accused of having sent three assassins, headed by a noted ruffian, from that capital, in order to make away with him.

By way of rejoinder to this, the swedish declaration states, that it was unnecessary to send so far as Rome for assassins; as it is well known, that the services of a sufficient number may be readily purchased at Naples.

We think it extremely impolitic for these courts to expose each other's nakedness, at this very critical period.

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BOOKS FOR CHILDREN AND SCHOOLS.

ART. LII. *Evenings at Home; or the Juvenile Budget opened. Consisting of a variety of Miscellaneous Pieces, for the Instruction and*

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*and Amusement of Young Persons. Vol. IV. 12mo. 156 pages. Price 1s. 6d. half bound. Johnson. 1794.*

In announcing a fourth volume of the *Evenings at Home*, we are very sure, we shall communicate a welcome piece of intelligence to many parents, who have already experienced the utility of this publication; and to many young readers, to whom the former volumes have afforded a variety of rational entertainment. The authors go on, with that fertility of invention, correctness of taste, and solidity of judgment, which have so often been displayed on former occasions, to furnish young people with new stores of valuable instruction, and to impress upon their minds useful maxims of conduct, by amusing and interesting stories.

The scientific part of this volume consists of pleasing lessons in chemistry, natural history, and philosophy. These are two conversations on metals; a third on umbelliferous plants; and a fourth to explain, in a familiar way, why the earth moves round the sun. The object of another admirable piece, entitled "*Eyes and no Eyes, or the art of Seeing*," is to illustrate the wisdom of preserving the attention always awake for new information or amusement; and to show, that the superiority of knowledge, which one man acquires above another, depends chiefly upon the difference between the man who walks through the world with his eyes open, and him who walks with them shut. In another dialogue, on the question, "what are animals made for?" young people are instructed to form a right estimate of the value of existence in inferior animals; and to understand the principle, on which the destruction of one order of animals by another is a part of the general economy of nature.

The moral and sentimental pieces in this volume are, *Perseverance against Fortune*, a story admirably contrived to teach the value of patient fortitude in bearing up against misfortune, and of steady perseverance in the midst of difficulties and discouragements;—*The price of a Victory*, happily adapted to check the exultation, with which news of victory is commonly received;—*Good Company*, in which the different ideas, annexed to this term by different persons, are well illustrated;—*The Kid*, a pretty tale, by which a mother instructs her daughter to take care how she sets her heart upon rovers;—*How to make the best of it*, in which this useful lesson is pleasantly taught;—*Difference and Agreement*, or *Sunday Morning*, exhibiting an instructive example of agreement in benevolence, in the midst of difference in opinion. Beside these prose pieces, the young reader is treated with a humorous tale in verse, entitled, "*The Dog baulked of his dinner*," the moral of which is, "think yourself sure of nothing, till you have it."

The piece entitled "*The price of a Victory*" contains so seasonable a lesson to men and women, as well as to boys and girls, that we shall not be thought to treat our readers as children, if we copy it. P. 51.

"Good news! great news! glorious news!" cried young Oswald, as he entered his father's house. We have got a complete victory



victory, and have killed I don't know how many thousands of the enemy; and we are to have bonfires and illuminations!

'And so, said his father, you think that killing a great many thousands of human creatures is a thing to be very glad about.

'Of. No—I do not quite think so, neither; but surely it is right to be glad that our country has gained a great advantage.

'F. No doubt, it is right to wish well to our country, as far as its prosperity can be promoted, without injuring the rest of mankind. But wars are very seldom to the real advantage of any nation; and when they are ever so useful or necessary, so many dreadful evils attend them, that a humane man will scarcely rejoice in them, if he considers at all on the subject.

'Of. But if our enemies would do us a great deal of mischief, and we prevent it by beating them, have not we a right to be glad of it?

'F. Alas! we are in general little judges which of the parties has the most mischievous intentions. Commonly they are both in the wrong, and success will make both of them unjust and unreasonable. But putting that out of the question, he who rejoices in the event of a battle, rejoices in the misery of many thousands of his species, and the thought of that should make him pause a little. Suppose a surgeon were to come with a smiling countenance, and tell us triumphantly that he had cut off half a dozen legs to day—what would you think of him?

'Of. I should think him very hardhearted.

'F. And yet those operations are done for the benefit of the sufferers, and by their own desire. But in a battle, the probability is, that none of those engaged on either side have any interest at all in the cause they are fighting for, and most of them come there because they cannot help it. In this battle that you are so rejoiced about, there have been ten thousand men killed upon the spot, and nearly as many wounded.

'Of. On both sides?

'F. Yes—but they are *men* on both sides. Consider now, that the ten thousand sent out of the world in this morning's work, though they are past feeling themselves, have left probably two persons each, on an average, to lament their loss, either parents, wives, or children. Here are then twenty thousand people made unhappy at one stroke on their account. This, however, is hardly so dreadful to think of as the condition of the wounded. At the moment we are talking, eight or ten thousand more are lying in agony, torn with shot or gashed with cuts, their wounds all festering, some hourly to die a most excruciating death, others to linger in torture weeks and months, and many doomed to drag on a miserable existence for the rest of their lives, with diseased and mutilated bodies.

'Of. This is shocking to think of, indeed!

'F. When you light your candles, then, this evening, *think what they cost*.

'Of. But every body else is glad, and seem to think nothing of these things.

'F. True—

\* *F.* True—they do *not* think of them. If they did, I cannot suppose they would be so void of feeling as to enjoy themselves in merriment when so many of their fellow-creatures are made miserable. Do you not remember when poor *Dickens* had his leg broken to pieces by a loaded waggon, how all the town pitied him?

\* *Os.* Yes, very well. I could not sleep the night after for thinking of him.

\* *F.* But here are thousands suffering as much as he, and we scarce bestow a single thought on them. If any one of these poor creatures were before our eyes, we should probably feel much more than we now do for all together. Shall I tell you a story of a soldier's fortune, that came to my own knowledge?

\* *Os.* Yes—pray do!

\* *F.* In the village where I went to school, there was an honest industrious weaver and his wife, who had an only son, named *Walter*, just come to man's estate. *Walter* was a good and dutiful lad, and a clever workman, so that he was a great help to his parents. One unlucky day, having gone to the next market town with some work, he met with a companion, who took him to the alehouse and treated him. As he was coming away, a recruiting serjeant entered the room, who seeing *Walter* to be a likely young fellow, had a great mind to entrap him. He persuaded him to sit down again and take a glass with him; and kept him in talk with fine stories about a soldier's life, till *Walter* got fuddled before he was aware. The serjeant then clapt a shilling in his hand to drink his majesty's health, and told him he was enlisted. He was kept there all night, and next morning was taken before a magistrate to be sworn in. *Walter* had now become sober, and was very sorry for what he had done; but he was told that he could not get off without paying a guinea smart-money. This he knew not how to raise; and being likewise afraid and ashamed to face his friends, he took the oath and bounty money, and marched away with the serjeant without ever returning home. His poor father and mother, when they heard of the affair, were almost heart-broken; and a young woman in the village who was his sweet-heart, had like to have gone distracted. *Walter* sent them a line from the first stage, to bid them farewell, and comfort them. He joined his regiment, which soon embarked for Germany, where it continued till the peace. *Walter* once or twice sent word home of his welfare, but for the last year nothing was heard of him.

\* *Os.* Where was he then?

\* *F.* You shall hear. One summer's evening, a man in an old red coat, hobbling on crutches, was seen to enter the village. His countenance was pale and sickly, his cheeks hollow, and his whole appearance bespoke extreme wretchedness. Several people gathered round him, looking earnestly in his face. Among these, a young woman, having gazed at him a while, cried out my *Walter*! and fainted away. *Walter* fell on the ground beside her. His father and mother being fetched by some of the spectators, came and took him in their arms, weeping



ing bitterly. I saw the whole scene, and shall never forget it. At length the neighbours helped them into the house, where *Walter* told them the following story.

"At the last great battle that our troops gained in Germany, I was among the first engaged, and received a shot that broke my thigh. I fell, and presently after, our regiment was forced to retreat. A squadron of the enemy's horse came galloping down upon us. A trooper making a blow at me with his sabre as I lay, I lifted up my arm to save my head, and got a cut which divided all the sinews at the back of my wrist. Soon after, the enemy were driven back and came across us again. A horse set his foot on my side, and broke three of my ribs. The action was long and bloody, and the wounded on both sides were left on the field all night. A dreadful night it was to me, you may think! I had fainted through loss of blood, and when I recovered, I was tormented with thirst, and the cold air made my wounds smart intolerably. About noon next day, waggons came to carry away those who remained alive; and I, with a number of others, was put into one to be conveyed to the next town. The motion of the carriage was terrible for my broken bones—every jolt went to my heart. We were taken to an hospital, which was crammed as full as it could hold; and we should all have been suffocated with the heat and stench, had not a fever broke out, which soon thinned our numbers. I took it, and was twice given over; however, I struggled through. But my wounds proved so difficult to heal, that it was almost a twelvemonth before I could be discharged. A great deal of the bone of my thigh came away in splinters, and left the limb crooked and useless as you see. I entirely lost the use of three fingers of my right hand; and my broken ribs made me spit blood a long time, and have left a cough and difficulty of breathing, which I believe will bring me to my grave. I was sent home and discharged from the army, and I have begged my way hither as well as I could. I am told that the peace has left the affairs of my country just as they were before; but who will restore me my health and limbs? I am put on the list for a Chelsea pensioner, which will support me, if I live to receive it, without being a burden to my friends. That is all that remains for *Walter* now!"

'Of. Poor *Walter*! What became of him afterwards?

'F. The wound of his thigh broke out afresh, and discharged more splinters after a great deal of pain and fever. As winter came on, his cough increased. He wasted to a skeleton, and died the next spring. The young woman his sweetheart, set up with him every night to the last; and soon after his death she fell into a consumption, and followed him. The old people, deprived of the stay and comfort of their age, fell into despair and poverty, and were taken into the workhouse, where they ended their days.

'This was the history of *Walter the Soldier*. It has been that of thousands more; and will be that of many a poor fellow over whose fate you are now rejoicing. Such is the price of a Victory.'

ART. LIII. *A Vocabulary of the German Tongue. With a Collection of familiar Phrases.* By E. Hesse. 12mo. 123 pages. Pr. 2s. bound. Boosey. 1794.

THIS vocabulary is drawn up judiciously, and will be found a very useful help to those who are learning the german language. A large list of nouns in common use is first given. These are arranged in alphabetical order, and the gender and declension of each are mentioned. The nouns are followed by a small number of primitive verbs, with their derivatives. To these are added, some familiar german phrases, as specimens of the proper application of each verb, to be translated into english. An explanation of the words of these phrases is given at the end. A list of prepositions is subjoined, with examples of the manner in which they are used. A few necessary grammatical rules are prefixed, and the volume concludes with some untranslated scenes from a tragedy, called *Die Verschwörung des Fiesko*.

ART. LIV. *Grammatical Tables of the Latin Language. Whereby a Scholar may be taught to apply an Example to every Rule in the Grammar every Month.* 4to. 29 pages. Pr. 1s. 6d. Johnson. 1794.

These tables consist of a series of columns, in long double pages, the first of which columns contains, in each line, the first word, or words, of a rule in the Eton edition of Lilly's Grammar; the second contains an example to each rule; and the remaining columns are left blank for the scholar, who is to be required to fill them up, as far as he is able, from his own reading. The advantage proposed by this method is, to render the rules of grammar familiar by frequent repetitions and exemplification. The plan seems to be ingeniously adapted to this purpose; and the author assures his reader, that it has been followed with success in a pretty numerous class of a public school.

## MISCELLANEOUS.

ART. LVI. *A Letter to James White, Esq. of Exeter, on the late Correspondence between him and Mr. Toulmin, relative to the Society of Unitarian Christians, established in the West of England.* By John Kentish. 8vo. 58 pages. Price 1s. 6d. Johnson. 1794.

A LOCAL incident has given birth to this letter. The society of unitarian christians in the west of England, holding their annual meeting at Exeter, were refused by the trustees, among whom was Mr. White, the use of George's meeting for the anniversary sermon upon the occasion. Of this refusal Mr. Ke. complains, if not as a direct violation of the trust, certainly as an illiberal departure from the fundamental principles of dissenters. He calls upon Mr. White publicly to avow the grounds of the refusal. At the same time, he takes occasion to obviate the objections, which have been raised against the unitarian association, and enters pretty fully into the justification of it's principles.

The pamphlet is sensibly, candidly, and temperately written; and affords, in our opinion, a very satisfactory justification of the proceedings of the association for which Mr. K. is an advocate. D. M.

LITERARY



## LITERARY INTELLIGENCE.

## THEOLOGY.

ART. I. Halle. *Job. Aug. Noesselti Disputatio, qua illustratur το Πνευμα αγιασμου, &c.* An Illustration of the Words το Πνευμα αγιασμου, Rom. I. 4 : by J. A. Noesselt. 4to. 12 p. 1793.

Mr. N. thus translates the passage in which these words are found, Rom. I, 3—5 : ‘ the son of god was born of the seed of David, if we consider his manhood (or humbler condition), but shown to be the son of god in divine power (*ev δυναμει* : compare 2 Cor. XIII, 4) by the resurrection from the dead, if we consider the spirit, which sanctified him, i. e. that divine power, by which he was made holy, h. e. the son of god.’ The resurrection of Jesus was to his disciples the most striking proof, that his death was no sign of god’s having abandoned him and his undertaking. It also gave the disciples that extraordinary confidence in Jesus and his doctrine, which was necessary to excite them to the propagation of christianity through all manner of perils and sufferings. It convinced them, that Jesus, notwithstanding his death, was a true guide to eternal salvation : was the Messiah, or son of god. By the expression son of god the office of Messiah is to be understood, not a divine nature : For it would be absurd to say, Jesus is restored to life, and therefore he must be in the true and proper sense god : besides, the descent from David is in this very passage predicted of him as the son of god.

*Jen. Allg. Lit. Zeit.*

ART. II. Riga. *Von der Gabe der Sprachen, &c.* On the Gift of Tongues at the first christian Pentecost. J. G. Herder. 8vo. 150 p. 1794.

Mr. H. here endeavours to give a literal explanation of an obscure and important part of Scripture, and to deduce from it an instructive lesson. According to him, the suddenly imparting foreign languages, never before studied, would be a miracle above all miracles. The thoughts of people are couched in their own language; and a foreign language can only be acquired gradually, by the mind’s learning to associate it’s sounds with the ideas of the things they represent, or with sounds of similar signification in the language already understood. No miraculous exaltation of the mental faculties can supply the place of this learning. My memory cannot furnish objects of remembrance unknown to it; still less can my understanding invent them. Suddenly therefore to impart a language is totally repugnant to the nature of things, to the constitution of the mind and of the symbols of which a language consists, and therefore impossible even to omnipotence. It must be a foreign mind, that uses my organs, to express it’s own thoughts in it’s own manner. If we examine the writings of the apostles, we shall find them but moderately skilled in greek, the language of all others most necessary to them : can we then suppose this imparted to them by god? and if not this, surely not others. The question therefore

fore is, what did the christians receive at the first feast of pentecost? They were inspired to speak of the great acts of god, the workings of providence for the salvation of mankind, in exclamations of rapture, which some of the jews from all quarters of the world then dwelling at Jerusalem felt in unison with the feelings of their own hearts, others ridiculed as extravagant, others attributed to the fumes of wine. It is to be observed, Luke characterises the jews who were auditors by the various and distant provinces from which they came, not by different languages: for were the parthian, median, and persian languages different? and what were the languages of Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, and Pamphylia? They wondered not at hearing foreign languages, but at hearing untutored galileans, men from a country famous for it's simplicity, uttering the sentiments and expressions of highly cultivated minds. And by what were these galileans thus inspired? By the spirit of god, says the text; a term of extensive signification amongst the hebrews.

After thus explaining the gift of tongues, Mr. H. inculcates freedom of thinking and inquiry as indispensable to christianity. The reformation, imperfect as it was, was right in it's principle, protesting against all subjection to ignorance and superstition. The gift of tongues is necessary, that we should examine for ourselves, and believe on our own conviction. The right which Luther had we all have. He freed us from the yoke of popery and the fathers to little purpose, if we be still slaves to words and formularies. This could not be the design of Christ: for he, who set at liberty the human mind, could not have been it's enslaver and tyrant.

*Jen. Allg. Lit. Zeit.*

#### MEDICINE.

ART. III. Jena. *De Morbo Gallico Scriptores medici & historici, &c.* Medical and historical Writers on the venereal Disease, some of them never before published, some rare; with Notes. To which is added an Essay on the Moorish Origin of the Venereal Disease. Collected and published, with a Glossary and Index, by C. Godfrey Gruner, M. D. 8vo. 678 p. 1793.

This collection affords a rich booty to those who are inquisitive after old documents respecting the venereal disease. The works and fragments amount to twenty-seven in number; some of which indeed are short, though not unimportant, as for instance a law made at Nuremberg in 1496 respecting the french; others are of considerable extent, as the unpublished tract of Julian Tanus de Saphati, written in the beginning of the sixteenth century, and dedicated to pope Leo X.

In compiling this work, Dr. G. read through more than three hundred volumes, yet he has not been able to procure a sight of nine tracts, written before 1540, the titles of which he mentions. Part of these, probably, with many other manuscript or printed medical works of the middle ages, little if at all known, are to be found in the vatican library.

*Jen. Allg. Leit. Zeit.*

ART. IV. Erlangen. *Beiträge zur Anwendung der Electricität auf den menschlichen Körper, &c.* Essays on the Application of Electricity



tricity to the human Body : by J. G. Böckh, M.D. 8vo. 187 p. 1791.

We have accidentally omitted to notice this publication as soon as it deserved, for it is one of those books which ought to be distinguished amongst the many written on the subject. The author has collected the most important circumstances relative to medical electricity, examined the facts adduced by others, and recited his own experiments and observations, with conciseness and perspicuity.

*Jen. Allg. Lit. Zeit.*

ART. V. Hanover. *H. M. Marcard über die Natur und den Gebrauch der Bäder.* H. M. Marcard on the Nature and Use of Baths. 8vo. 474 P. 1793.

Dr. M. is already well known for his excellent treatise on the Pyrmont waters, and the volume before us may justly be considered as a classical work on the subject of bathing in general. Of all the means to which physicians have had recourse for the restoration or preservation of health, there is no one perhaps on which more arbitrary opinions have been adopted and propagated without examination. From the empirical mode in which baths both warm and cold have been prescribed, we are little acquainted with their true value; some extolling their virtues beyond measure, whilst others totally neglect their use in cases where, if rightly understood, they would prove of inestimable value. It would seem to be the opinion of the generality of physicians, that the cold bath strengthens, and the warm bath relaxes, and that these are their sole effects; an opinion highly erroneous, which has occasioned of late years a general propensity to cold bathing, and an equally immoderate aversion to the warm bath. The Greeks and Romans, however, who from their common use of warm baths had at least sufficient experience of their effects, thought differently. They were fully convinced of their corroborant quality: Hercules, the god of strength, was considered as their tutelary deity: and if their satirists in later times branded them as luxuries, which rendered men feeble, or more properly speaking effeminate, it was rather of their moral than of their physical properties they spoke. From the pleasurable sensations they induce, they were immoderately used by those who were inclined to sacrifice nobler views to the present gratification of their senses; and whilst they thus like other enjoyments enfeebled the mind, their continual use rendered the body less capable of bearing the vicissitudes of the weather, especially as they had not recourse to the proper means of fortifying themselves against the variations of the atmosphere. It was the abuse of warm bathing, therefore, not its use, that was an object of reprehension. Of many thousand instances in which Dr. M. has seen the warm bath used by different persons, amongst whom were delicate weak women, relaxed and cachectic people, and some whose legs were swelled but not dropsical, he never observed one in which its effects were truly debilitating or relaxing: but were he to mention those whose strength was evidently augmented during the use of the warm bath, his list would be ample. Repeatedly has he heard from those who frequented the baths, that they felt themselves strongest on the days on which they bathed; and this most commonly from women or weak men. Sometimes indeed he

heard complaints of lassitude after the warm bath : but this was always from the strongest men, whose fibres we cannot suppose to be so speedily relaxed. [A disciple of Dr. Brown would readily account for this, allowing with Dr. M. the strengthening property of the warm bath, by observing, that in men already strong it carried the excitement too high, and thus induced indirect debility.] It is not with regard to bathing only that the influence of heat and cold on the human body is greatly misunderstood ; but as they operate on it from the atmosphere, from clothes, from bedding, and from food. The different degrees of heat and cold too are by no means sufficiently discriminated, either in themselves, or with reference to the temperature which circumstances have rendered most natural to the individual. And whatever beneficial effects have been ascribed to cold, either from experience or from theory, their opposites have been attributed to heat ; without considering, that what is commonly called a warm bath seldom reaches the temperature of the human body. (Dr. M. calls all baths above  $96^{\circ}$  of Fahrenheit hot, from  $96^{\circ}$  to  $85^{\circ}$  warm, from  $85^{\circ}$  to  $65^{\circ}$  cool, and from  $65^{\circ}$  to  $32^{\circ}$  cold.)

Of the effects of bathing on the pulse, Dr. M. observes : 1. all baths under  $96^{\circ}$  diminish the frequency of the pulse, unless some particular cause of accelerating it be present : 2. the more the frequency of the pulse exceeds the natural state, the more it is commonly diminished by bathing : 3. the temperature that appears to have the greatest power of thus diminishing the frequency of the pulse is between  $96^{\circ}$  and  $85^{\circ}$  : 4. the longer the bath is continued, the slower the pulse beats ; but the limits of this effect Dr. M. has not been able to ascertain. The frequency of respiration also is commonly lessened by the warm bath. There is no remedy, which so easily and speedily diminishes the frequency of the pulse, and in most cases without any injurious consequence. In many cases of fever, therefore, this remedy cannot be too highly prized. Where the eruptive fever of smallpox runs high it is of infinite service.

Pain of almost every kind and degree is more or less mitigated by the application of warm water to the part : and even in internal pains this effect is produced by sympathy, when the warm bath is externally applied, even if it be merely to the feet.

The quantity of fluid absorbed in a bath, as well as of what is perspired, cannot easily be ascertained ; but Dr. M. thinks, that the lymphatics will take in about four pounds in an hour in a warm bath, when they are capable of executing their office with tolerable vigour ; and that about one pound will be given out in the same time, without actually sweating. A considerable evacuation from the skin must take place ; for from a warm bath, containing two or three hundred quarts, in which the patient has discharged no urine, a strong, unpleasant, animal smell, somewhat urinous, will be perceived, after he has quitted it, and the water will become putrid much sooner than other water so warmed. To use such a water a second time, therefore, as is sometimes done, must be at best a very filthy practice.

As Dr. M. has never employed a bath beyond  $100^{\circ}$  of Fahrenheit, he cannot say much on hot baths from his own experience. On vapour baths, and their utility, he gives us many excellent observations. On cold baths, though his remarks have not equal novelty to recommend them, his instructions are full and precise. He first considers their  
immediate



immediate perceptible effects, and next their remoter consequences: from these he proceeds to examine their medical properties; and their constant use, as preservatives of health, which he would lay under considerable restrictions: and lastly he gives rules for their practical application. In cold bathing the person should plunge in at once, if possible head foremost, and come out again immediately. This may be repeated once or twice. A bath for the whole body should never be colder than  $45^{\circ}$  of Fahrenheit. No one should go into a cold bath when hot: but it is equally wrong to go into it from a state of perfect rest. Some slight motion of the body, not sufficient to excite heat, is adviseable immediately preceding its use. As the morning is the best time for bathing in general, it is particularly so for the cold bath.

*Jen. Allg. Lit. Zeit.*

ART. VI. Haarlem. *Bedenkingen en Proefneemingen tot Verbetering der Middelen ter Redding van Drenkelingen, &c.* Observations and Experiments for Improving the Means of Recovering Drowned Persons, by M. van Marum. 8vo. 122 p. 1 plate. 1793.

The principal objects of Mr. van M. were to procure dephlogisticated air at a small expence, to keep it pure, and to administer it with convenience. Three quarters of a pound of saltpetre, distilled in one of Wedgwood's retorts with a red heat, afforded him three cubic feet of pure air; and this he found cheaper than employing either manganese or nitrated quicksilver. Both for keeping it a long time, as a twelvemonth, and conveying it to any place where it might be wanted, he used the receivers mentioned in his description of his gazometer, which are equally convenient for transferring it into a bladder, or any other instrument, proper for transmitting it into the lungs. To restore the warmth of the body Mr. van M. recommends a warm bath, or, where this cannot be gotten, warm asses. He advises electricity also, to stimulate the heart to action, if necessary: but this must be applied with great caution, otherwise it would irrevocably destroy the irritability of the part it was intended to revive.

*Jen. Allg. Lit. Zeit.*

## ASTRONOMY.

ART. VII. Berlin. *Lehrbuch der Astronomie, &c.* Elements of Astronomy, by Abel Burja. Vol. I. 8vo. 388 p. with many wooden cuts among the letter-press. Price 1 r. 16 g. 1794.

We have already noticed some of Mr. B.'s elementary treatises on the mathematical sciences, of which he means to give us a complete set. On the subject of astronomy, though we are not in want of such books, we have no great superfluity; and Mr. B. has the talent of rendering his instructions clear to the learner, which is certainly of no small moment. A brief history of astronomy, or rather of celebrated astronomers deceased, is prefixed to this volume.

*Jen. Allg. Lit. Zeit.*

ART. VIII. Steyer. *Acta Astronomica Cremifanensia, &c.* Cremsmunster Astronomical Transactions, in two Parts; the first containing Observations from 1776 to 1791, calculated and compared with the Tables; the second, Essays or Illustrations of various Astronomical

nomical Subjects; collected and revised by Fath. Placidus Fixlmiller, Benedictine and Astronomer at Cremsmünster. 4to. 556 p. with plates. 1791.

Mr. P. F., the successor of the worthy abbot Alexander F., has made himself known as one of our most skilful astronomers, by his *Meridianus Speculæ Astronomicæ Cremif.* 1765. his *Decennium Cremif.* 1776, and various observations published in the Ephemerides of Vienna and Berlin. The first part of this work is a continuation of the *Decennium*: the second contains 1. An inquiry into the parallax of the sun, from the transit of Venus in 1769. 2. On the occultation of Saturn by the moon, feb. 18, 1775. 3. More accurate calculation of the parallax of the moon by the method of the nonagesimal. 4. Aberration and nutation with respect to the heliocentric places of the planets, where they ought to be applied or not. 5. How to rectify the micrometer of a telescope. 6. On the aberrations of the fixed stars; their theory, and rules for shortening the calculation. 7. Method of calculating the orbit of Uranus. 8. On a new kind of astronomical micrometer in form of a circle. 9. How to determine with accuracy the situation of the spots in the sun, and on the enlargement of the shadow of the earth in eclipses of the moon. Mr. F. gives for the rotation of the sun on it's axis 25 days 12 hours; Boscovich assigns it 26 days 18 hours; De la Lande, 25 days 10 hours: but both the last gentleman and Mr. F. admit, that all their observations on this difficult point did not well agree. The ascending node of the sun's equator Mr. F. determines at 8 signs,  $12^{\circ}$ ,  $22'$ , and the inclination at  $7\frac{1}{4}^{\circ}$ .  
*Jen. Allg. Lit. Zeit.*

#### POLITICAL OECONOMY.

ART. IX. Wirtzburg. J. M. Seuffert — *von dem Verhältnisse des Staats und der Diener des Staats, &c.* The reciprocal Relation between a State and it's Servants considered in a moral, political, and judicial View: by J. M. Seuffert, Ph. and L. L. D. &c. 8vo. 172 p. 1793.

In this tract prof. S. develops the principles of a great and good teacher, as he observes, whose name he with reverence conceals; and indeed it may be called a systematic commentary on edicts issued by the prince bishop of Wirtzburg. The subject is almost new to german literature, and therefore the work of prof. S. is the more valuable; but we hope, though in this performance the influence of the philosophy of Kant and the improved state of the *jus publicum* are evident, others will be excited by it to investigate the matter more fully; a task which the reviewer himself had already begun, and the result of which he will probably at some future period present to the public.

*Jen. Allg. Lit. Zeit.*

ART. X. Stockholm. *Svenska Jordbrukets Historia, &c.* A brief History of Agriculture in Sweden: by Magnus Blix. 8vo. 160 p. 1792.

It is somewhat remarkable, that when the government of Sweden was worst, when the feudal system prevailed in all it's rigour, and monasteries abounded throughout the land, agriculture was most flourishing in that country. Yet the causes of this are sufficiently obvious  
in



in repeated wars, impolitic endeavours to promote commerce and manufactures at the expence of husbandry, and that thirst for titles and offices which has long prevailed in Sweden, springing from an absurd ordinance that rendered the appellation of farmer contemptible, by ranking the independant cultivator of his paternal inheritance beneath the meanest of those who style themselves servants of the crown. Useful hints may be derived to other nations beside Sweden from this wellwritten tract.

*Jen. Allg. Lit. Zeit.*

## ANTIQUITIES.

ART. XI. Weimar. *Ueber den Raub der Cassandra, &c.* On the Rape of Cassandra, on an ancient earthen Vase. Two Essays by H. Meyer, and C. A. Böttiger. 4to. 90 p. 3 plates.

The vase, here described by an artist of taste and a skilful antiquary, was in the collection of the chev. Venuti of Naples, and now belongs to the duchess dowager of Saxe-Weimar. On one side is represented Ajax the locrian dragging Cassandra by the hair from the statue of Pallas: on the other are two youths, clad in the toga virilis, with which they are enveloped from head to foot. Mr. B. conjectures, that this vase was made as a memorial, on occasion of a father's presenting his two sons with the toga virilis on one day. These are figured on one side, and on the other is a lesson perfectly applicable to their age. Hanging on a nail against the wall is represented something of a circular shape, which Mr. B. imagines to be a vessel of sacrifice; but we conceive it to be the golden bulla, hung up when the pretexta was laid aside. The execution has great merit, though both Ajax and Pallas have left hands annexed to their right arms.

*Jen. Allg. Lit. Zeit.*

## HISTORY.

ART. XII. Hamburg. *Des weiland Grafen Rochus Friedrich zu Lynar, — hinterlassene Staatschriften, &c.* The posthumous Works, political and miscellaneous, of the late R. F. Count of Lynar, &c. Vol. I. 8vo. 653 p. with the count's portrait. 1793.

These works of an able statesman, intimate with the secrets of courts, and speaking with frankness, cannot be without their value. The count was born in december 1708, commenced his public career in 1734, and died in november 1781. The pieces in this volume are 1. Extracts from a tour in Sweden in 1731. In these are impartial characters of some of the persons present at the diet; with anecdotes of Charles XII, king Frederic of the house of Hesse, the queen Ulrica Eleonora, the czar Peter I, and some others; all striking, and having internal evidence of authenticity. 2. True and impartial description of the state of Europe in 1737. It appears, that none of the parties concerned sincerely meant to preserve the peace concluded this year. 3. Reflections on the state of affairs in Sweden before the diet of 1738, written in january 1738. 4. Account of what passed in Sweden at the diet of 1738-9. 5. Reflections on the present state of affairs in Europe, in july 1741. In this tract are many remarkable political prophecies, amongst others of the possession of polish Prussia by the prussian king. 6. Ministerial papers (55 in number) relative to the negotiation between the courts of Denmark and Russia respecting the exchange

exchange of the territory of the duchy of Holstein, from feb. 6, 1750, to sept. 28, 1751. These are interspersed with interesting anecdotes of the empress Elisabeth, the czar Peter III, then grand duke, the present empress of Russia, and various persons of the court. 7. Sketch of the public occurrences in Sweden, in a letter dated oct. 28, 1749. 8. Life of Eudoxia, first wife of the czar Peter the Great. In the second volume will be given all the documents relative to the famous convention of Closter-Severn, which was effected by means of the count, then governor of Oldenburg. *Jen. Allg. Lit. Zeit.*

## TRAVELS.

ART. XIII. Ratisbon. *Briefe auf einer Reise durch Frankreich, &c.* Letters on a Tour through France, England, Holland, and Italy, written in the Years 1787 and 1788, by Dr. Jas. Christian Theoph. Schaeffer. 2 vols. 8vo. 676 p. 1794.

These letters are chiefly medical, in the most extensive sense of the word, and therefore not so well adapted to general readers, as many other books of travels: but they contain much information not to be found elsewhere, and are sufficiently entertaining to be read with pleasure by those who are not particularly interested in what constitutes their chief value. *Jen. Allg. Lit. Zeit.*

## ROMANCE.

ART. XIV. Königsberg. *Woldemar, &c.* Woldemar (by Privy-Counsellor Jacobi, of Düsseldorf). 2 vols. 8vo. 511 p. 1794.

With sufficient variety of incident to please the mere reader of novels, and character to interest him who reads for amusement, these volumes well deserve the attention of the philosopher. The hero and heroine of the piece are exalted characters, yet perfectly natural; pursuing virtue to it's highest pitch with all the ardour of passion, not with the apathy of stoicism: for, as the author justly observes, 'feelings, desires, and passions must exist, where reason is. Clear ideas can never arise from blunted senses; and where motives and desires are weak, neither wisdom nor virtue can find place.'

*Jen. Allg. Lit. Zeit.*

## POETRY.

ART. XV. Paris. The chev. de Florian, who died on the 12th of september last, in his 30th year, had ready for the press, we understand, an epic poem, the subject of which he took from the Bible. And

ART. XVI. Mr. Hardouin has ventured to clothe the Telemachus of Fenelon in Verse; an attempt still more arduous than that of Mr. Bagnall, who has lately shackled him in english rhyme [see our Rev. Vol. XIV, p. 427], or the anonymous gentleman, who put him on the somewhat looser fetters of blank verse [ib. Vol. xv, p. 169]. The version of Mr. H. is at least elegantly printed, in six volumes, by Didot; and we are told it has been very well received, on account of many excellent passages in it.

## DRAMA.

ART. XVII. Paris. Mr. Chenier has lately brought on the stage a tragedy of considerable merit, adapted to the times. *Timoleon* is the hero of the piece; and the liberation of Corinth from the tyranny of Timophanes, the subject. It is on the model of the ancients; a chorus of corinthian citizens being on the stage as spectators, and sometimes taking a part in the business of the scene.